

ZION'S HERALD

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PUBLISHERS' ANNOUNCEMENT.

A SPECIAL PREMIUM. — We have already offered our preachers inducements to get new subscribers, superior to almost every other journal. We will allow them their usual rates, in any book published by the Book Concern, or Lee & Shepard, at one half their retail prices.

For two new subscribers, one copy of the "Life of Father Taylor," price \$1.50, just published — written by the editor of this paper.

This list comprises hymn-books, Bibles, the works of Pressensé, Hurst, Whedon, Butler's rare work on India, Thomson and Kingsley's Travels, Prof. Townsend's works, Oliver Optic's, Sumner, Phillips, etc. In addition to this rare opportunity, we will give the new American edition of Tyerman's Wesley, published by Harpers, for six new subscribers and fifteen dollars. This is the famous life so much talked about lately, of which several hundred copies of the English edition have been already sold in this country. It is written by Rev. Luke Tyerman, is full of fresh matter never before published, gives a picture of the persecutions of Wesley from the papers and pamphlets of the time, and tells much before unknown about his private life. It is exceedingly entertaining. It contains several photographs of him at different periods of his life. Rev. Dr. Stevens has added notes, correcting the writer's mistakes about Wesley's relation to the Methodist Episcopal Church. The English edition is three volumes octavo, price twelve dollars. The American edition is three volumes octavo, costing seven dollars and fifty cents. We will give it for six new subscribers and fifteen dollars, or twelve renewals and thirty dollars. THIS IS THE BEST PREMIUM OF THE SEASON. Go to work for it immediately, all who want the Life of Wesley.

We are glad to say that the true and tried friends of the HERALD, the preachers, are forwarding renewals and new subscribers very promptly. Don't relax your efforts, brethren. Many encouraging testimonials are being received. We take the liberty to publish a few of them:—

NEW YORK. — "I consider your paper the best published. Having taken all the religious weeklies for years, experience makes me competent to testify as to the superexcellence of ZION'S HERALD, as now conducted."

"I cannot do without ZION'S HERALD. I enjoy its perusal beyond any paper I have."

WISCONSIN. — "We cannot do without its weekly visits."

"Continue to send the HERALD I love so much — have taken it for over forty years, and love it as well as ever, and better."

ILLINOIS. — "We love the HERALD."

MAINE. — "I shall do what I can for our good HERALD."

"I have taken the HERALD thirty-nine years; have always loved it, always read it with profit and delight. Consider it one of the best religious papers in the land. It keeps up with the spirit of the age, and the wants of the Church. It is a bold champion for the truth. Hope it will live a thousand years."

NEW HAMPSHIRE. — "I cannot do without the HERALD, as I believe it to be the ablest religious journal in the United States."

VERMONT. — "I will see what I can do for the glorious old HERALD, and at the same time do a work for some of my families which can scarcely fail to secure their growth in the knowledge and love of God."

"I must have the HERALD, for it is the best religious paper I find."

RHODE ISLAND. — "God bless the HERALD; may its bow abide in strength."

CANADA. — "I know of no religious paper superior to it."

"It always brings a blessing with it for our souls."

CALIFORNIA. — "A welcome visitor in this far-off land."

NOVA SCOTIA. — "Send the HERALD for 1872. I feel that I cannot do without it. It has been a weekly visitor to my home for over twenty years."

MICHIGAN. — "To the Agent. Dear Sir: — Enclosed find P. O. order for \$2.50, for which send ZION'S HERALD another year. For convenience in using, typographical beauty, and editorial ability, the HERALD stands at the head of our Church papers. Don't let the form be changed."

From the *Methodist Monthly*, Indianapolis: —

"ZION'S HERALD is the oldest and most racy of all the Methodist papers. It is the true exponent of the opinions of New England Methodists, and, as such, is valuable in our families in the West. Its editor is one of those rare men that are not willing to wear enormous titles. Gilbert Haven will not D. D. worth a cent, and we think just as much of him for all that, and would like to see ZION'S HERALD in the homes of many of our western families."

Isaac Rich, esq., departed this life on Saturday morning last, at quarter before 7 o'clock. He had complained of dizziness for several weeks, and on Wednesday about noon, when at his store, lost his power of speech. Before he could be got to his house he had become powerless. At about midnight he became unconscious. From this state he sank quietly and steadily into the deep slumbers of death, until as the morning of Saturday broke, he softly ceased to breathe. The last conscious act was on Wednesday night, when in return to the question if Jesus was precious, he warmly pressed the hand. We have no space nor feelings in this number for a sketch of this strong man of God. We can only bow in silence: "I was dumb, and opened not my mouth because Thou didst it." No man has given our cause in New England so much help. Only one has approached him in liberality, the late Hon. Lee Claflin. They died within a year of each other. They have left many sons, who we trust will follow their bright example.

The funeral was attended from his house on Tuesday last. Resolutions commemorative of the event were adopted by the Boston Preachers' Meeting, the Wesleyan Association, and the Boston University, which we shall publish next week.

A Memorial Service will be held in Bromfield Street Church, on Sunday next at 3 o'clock. Sermon by Rev. Dr. Cummings.

CHRISTIAN CHARACTER. — Completeness of Christian character is the high standard of Gospel requirement. It is within our reach, and its attainment should form the rule, instead of being, as at present, the exception in the Christian Church. A full and harmonious development of every virtue is essential to a full consecration of ourselves to God, so that we may glorify Him in body and spirit which are His.

Some are enamored of truth; they are specially interested in the doctrines of the Bible, and have sometimes been called intellectual Christians. Some are highly emotional in their nature, and neglect principle; are impatient, sensitive, self-willed or worldly. Some are social or public in their devotions, and neglect private meditation and prayer; their religious enjoyment and activity are found only when engaged with others in the service of God. Some are interested only in public benevolence; the prominent and only exhibition of their piety is in promoting some of the various enterprises in which the Church is engaged. These are but partial manifestations of the power of grace, and must be as limited in their influence, as wanting in the symmetry and fullness of Christian experience.

There should be a love of truth, delight in private devotion, zeal in public worship, a combination of every trait, the sentimental, the emotional, and the practical blending in harmonious proportion, furnished to every good work, not eminence in one, without a good degree of each and every other grace.

We are to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; laying the foundation in faith, and crowning the superstructure with love; or beginning with a hearty trust and reliance, and bringing out in due proportion every other excellency in the full symmetry of a holy character.

So shall we be complete in all the will of God. Then will every word, act, thought be love, when loving God with all the heart, this central power shall control the rest, and cause all to revolve around it in delightful harmony. Then will it be our meat and drink, our highest joy to do our heavenly Father's will.

We regret to see the *Advocate* publishing a very unfortunate article severely censuring the late Bromfield Street meetings, calling many names that would not wish to endorse its views, and speaking of the HERALD reports as not to be believed. Many of its statements are misleading and unjust, both to the brethren here, and the brethren who came. The HERALD fairly stated the meeting, neither exclusively commending or condemning it. It was a crowded meeting. No such crowds have we seen in that Church since the days of Maffit. The editor of the *Advocate* speaks the views this journal has constantly advocated. We recognized this large, crowded, enthusiastic meeting. "The writer saw no evidence of enthusiasm." Perhaps not; but many others did. "It did not shake Boston," he thinks. We fear that is so; but it did warm many of the churches, and did no harm, we think, to any Church. Our report was condemned by the *Advocate of Christian Holiness* on the one hand for urging more "revivalistic" measures, and by the cool-blooded "Observer" on the other for too much "glamour." It being found fault with by both sides, we judge it is pretty near right, as we think nearly all of all sides will say hereabouts. We agree generally with the *Advocate* in its remark, which it had been as well if it had published without the preliminary fault-finding:—

"Our own feelings are with the movements of which that meeting was a specimen, as with whatever promises to advance spiritual religion. We also have great confidence in Mr. Inskip's simplicity and sincerity of purpose, though we may have lost confidence in his judgment respecting the methods to be used. We always have our misgivings respecting such exceptional proceedings, and yet, because of the great need of arousing the Church from its formalism, we sometimes welcome such exceptional proceedings. Still, we fear that some evils may come with the good we have hoped for."

The *Register* says of our advice to Dr. Holmes, that

"If he becomes a fool, he may become a Christian; we don't believe that the Dr. will pay such an exorbitant price, even to qualify himself for a right hand of fellowship from the HERALD."

Perhaps not; but if he wishes the right hand of fellowship of Christ, and Paul, and all the disciples of Christ, he must be willing to become that same thing. Paul says, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Will The *Register* quote the line. Two kinds of fools are spoken of often in the Word of God, those who are fools for Christ's sake, and those that are fools out of their own wisdom. It must choose which it will; but unless Dr. Holmes and his feeble imitators in wit, if not in impiety, follow Paul in the self-abnegation which he terms foolishness, they will never attain to true wisdom or true wit, which is the alias of wisdom.

The President of the Spiritualists avow the worst doctrines of lust, and a crowded hall of her sect approve the satanic filth. "By their fruits ye shall know them."

Original and Selected Papers.

"OUT OF THE DEPTHS."

BY S. ADAMS WIGGIN.

Out of the mire and clay,
Out of the starless night,
Into the noon of day,
Into the Gospel light.

Out of the bondman's pen,
Out of the deep disgrace,
Out of the secret den,
Into a freeman's place.

Out from oppression foul,
Out from the lash and chain,
Out from the ruin of soul;
List to the holy strain.

Into the life and rest,
The vale of death they trod,
Every wrong redressed;
Men, by the grace of God.

Hearts that wailed in despair,
Hands that hardened with toil,
Souls that wakened to care,
Feet that crimsoned the soil.

Behold, Immanuel stands,
Prophet and priest and king,
Loosens sin-fettered hands,
Maketh the sad soul sing.

Brothers, beloved of Christ,
Adopted, crowned, and free,
He lifts the cloud and mist,
The glorious sunlight see.

Thy children, statesmen, peers,
The wise of fame's proud band,
Redeemed by blood and tears,
Worthy their future grand.

WASHINGTON, Jan. 1, 1872.

OCCUPY TILL I COME.

BY REV. F. S. CASSADY.

Jesus counseled his disciples not long before He suffered and died for the sins of a lost world. Before ascending to his Father and theirs, He would impress their minds with the unutterable importance of their work in the world. About to leave to their custodianship the vast interests of His Church, He would engrave upon their hearts the burning words, "Occupy, till I come." The sentiment of these words is, "Be busy, be doing, till I come." Applicable as this solemn injunction was to those whose work was to lay the foundations of Christ's kingdom in the world by faithfully preaching His Gospel, it is alike applicable to all His people now. The world's moral condition is the great standing argument of Christianity for activity and devotedness upon the part of all Christ's followers.

Action is the great law of the Christian life. Something to do, and energy in doing it, always marks the man whose heart throbs with the pulsations of divine life. Where there is no action, there can be no vitality, no moral power. Stagnation and spiritual lifelessness always characterize the man who is not up and doing for Christ and the world. No surer sign can be given that there is no religious life or power about a man, than his idleness in his Lord's vineyard. Light shines or fire burns by no greater necessity than that the live man in the Church toils for the good of his race by a necessity of the spiritual life within him. There are forces in him that impel him to work, and make him never so happy as when at work for the Master.

Sympathy is a vital element in every pious heart, sympathy for souls in sin, and on their way to ruin, and what is Christian sympathy but another name for practical beneficence? What is it worth unless it prompt to action for the relief of the party which excites this sentiment in the breast? David said nothing more touching or sublime in all his life than when he exclaimed, "I beheld the transgressor, and was grieved!" He saw the transgressor at his work, and on his way to ruin, and was grieved. It were to little purpose to be grieved over the condition and danger of sinners, and yet not to outstretch the hand and put forth effort to save them. It would be equivalent to grieving over a family whose house was on fire at midnight, and yet making no effort to rescue its sleeping inmates from the devouring flames. Sympathy must be practically manifested, or it is worthless. The spiritual heart cannot be indifferent to, or unaffected by the world's moral condition—cannot let souls, for whose salvation Jesus bled and died, sink to perdition without an earnest effort to snatch them from the burnings. The law of action is the law of his life. His language is,—

"Great duties are before me, and great songs,
And whether crowned or crownless, when I fall,
It matters not, so as God's work is done."

"God has made," exclaims the eloquent Punshon of Canada, "the vigor of the faculties contingent upon

their exercise. The muscle will shrink if it never be strung. The moveless hand will stiffen into hopeless catalepsy. Man's existence is not to be that of a Zoophyte, the mere clinging of a helpless parasite to its guardian rock; it is to be a life, beautiful and holy, beating with the quick pulses of activity, adventurous with an energy of which insensate matter knows not, and finding in the rapturous doing, life's very soul of joy."

The Christian's work is a life-work. The Master says to him, "Be busy, be doing, till I come." The nearer he draws to life's close, all the nobler must be his action—all the mightier his strokes for eternity. If it be grand in the hero who falls upon the battle-field with his armor on—falls gallantly at his post, is it not infinitely more sublime in the Christian, who falls amid his work and earnest toils for the Master? More enviable by far than the brightest diadem of royalty, or earth's proudest distinction, was the death of the young minister, who, before dying in the triumphs of faith, said, "Tell my brethren of the Conference that I died at my post." Noble in its freshness and manhood is that soul that sings amid its spiritual toils, and resolves, in the strength of grace to go to the grave singing,—

"His work my hoary age shall bless,
When youthful vigor is no more;
And my last hour of life confess
His saving love, his glorious power."

Happy will be the destiny of the man whom the Master finds busy and doing when He comes. A brighter coronet than ever wreathed the brow of earthly potentate, will then be his. Riches immeasurably greater than earth's most favored mortal ever enjoyed, will then be his; for his will be the wealth and treasures of eternity! "Ye shall reap, if ye faint not." And what a reaping of golden harvests will it be? God help the reader so to labor on earth that he may reap the joys unfading, and the beatitudes eternal of the life to come!

THE MÜLLER ORPHANAGES.

Ashleydown, near Bristol, England, has become one of the most attractive spots of earth, and one of the greatest wonders of the world. What has made it such? Some thirty-seven years since, one George Müller, a Prussian by birth, poor, uneducated, and without friends, by reading the Life of Franke of Halle, conceived the idea of establishing an Orphanage for the poor destitute orphan children.

To commence such an establishment on a small scale, required a large outlay of funds, but he had not a dollar to invest, was without patronage, friends, or any one on whom he could rely for pecuniary assistance. What could he do? He resolved on a new method, old, if you please, a Scriptural one, we believe, of going directly to the Lord for whatever he may need in carrying out his proposed plans. From first to last he has adhered strictly to this method, without soliciting a single penny of the public, or of a single individual. "As necessities arose, he simply laid his case before God, and asked of Him all that he needed; and the supply has always been seasonable and unfailing."

The results surprise the world. He first hired houses for the children; these were soon filled. Then a building was erected for the accommodation of the orphans; this became too small. Another, until the fifth, one of which was very large, was erected, all of which will accommodate nearly twenty-five hundred children, and all are filled. The cost of these buildings was \$500,000. The current expenses of this institution are immense. Mr. Müller, referring to them says, "We shall not only require again £39,000, (for all departments) as during the past year, but considerably more; perhaps £5,000, £6,000, or £7,000 more."

The whole amount expended by Mr. Müller for the orphans, and for other purposes (he is running an extensive Missionary, Bible, and Tract Society), is about two and a half millions of dollars. His annual "statement" tells us from whence this vast amount came. This statement contains his journal, in which we find entries as follows:—"Before this day is over, I have received from a sister five pounds. She had sometime since put away her trinkets to be sold for the benefit of the orphans. This morning while in prayer, it came to her mind, 'I have this five pounds, and owe no man anything, therefore it would be better to give this money at once, as it may be some time before I can dispose of the trinkets.' She therefore brought it, little knowing that there was not a penny in hand." "A Christian Gentleman," sends £500; "W. R.," £1,000; "J. A.," £5,000; "A Noble Lady," £300; ten shares of "Italian Irrigation Canal Company," and £700 in Turkish bonds are sent; and "A very Poor Widow," and "A Former Orphan," send their contributions. Donations are received from all parts of the world, from New York, Newport, R. I., Philadelphia, California,

Demerara, Cape of Good Hope, Mt. Lebanon, Australia, Sardinia, France, Holland, etc.

Since the commencement of the Orphanage, 23,000 children and persons more advanced, have been taught in its various schools, and entirely supported by the institution, and its funds have greatly assisted tens of thousands in other schools. Besides establishing and supporting the Orphanage, one hundred and fifty missionaries among the heathen have been greatly aided, and 64,000 Bibles, 85,000 Testaments, 100,000 smaller portions of the Scriptures in various languages, and 29,000,000 of religious tracts have been issued and distributed by its agency.

In considering the construction and supervision of such an immense institution as the Orphanage, the reception of the funds, coming in as they do in small sums, the extensive correspondence required, the looking after and superintending a Missionary, Bible, and Tract Society, besides acting as the principal pastor of large congregations, we are overwhelmed with the greatness and extent of the work to be done, and yet Mr. Müller has been and is the sole proprietor and director of it all, and all the details of these institutions come directly under his personal supervision. Much has been said respecting this extraordinary man. The following respecting him from a reliable correspondent will be interesting to our readers:—

"He lives in the simplest style, and does not allow himself a lounge or a rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would. Müller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal display of grace; and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and gray whiskers—wears a black frock-coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Müller, merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety, and integrity, and honor, and assign him a high place among model men of the world. His theory is this: that God is a hearer of prayer; that he is the same faithful God that he ever was; that this he believes and this he trusts, and has never been disappointed."

The name of George Müller will be spoken with delight in all coming time, and thousands will call him blessed. His life of trust in God is wonderful, and is it not a standing reproof to the Church? Not that we would recommend every one to imitate him in all particulars, but should not all Christians follow him in that trust he exercises on the Almighty Power? And does not the Divine Being require this trust of all His people?—Mark xi. 22-24.

THE CROSS OF THE CHRISTIAN AND SINNER.

There is a sort of self-denial that is virtuous; but there is a sort also that is infamous. Many a man refuses to embrace Christianity just because there is self-denial in it. They say, "It is a chilling, comfortless, gloomy thing that stints you out from all the little joys and pleasures of life, and makes you a sour, cynical, long-faced creature, hateful to yourself, and everybody else." They tell you that Christianity means bearing the cross, and nothing else—scorning the world, and nothing else—denying yourself, and nothing else, as long as you live on the earth.

Now we say to you who thus object, that the Christian has not half the self-denial to bear that you are compelled to suffer. There is not half as much self-denial inside godliness as there is outside of it. The crosses which the Christian in the Church must bear are not half so numerous, nor half so heavy as those which you must bear, living in the world, and following out its wicked counsels and desires. You suffer a hundred times more in your efforts to make yourself a devil than the Christian does to make himself a saint; and Satan requires a thousand self-denials where Christ asks for one.

Here is one who thinks that there are more enjoyments in the world of evil than there are in the world of good; who imagines it cheaper to crowd his being with the blighting pleasures of sense than with the saving joys of the soul. Let him try it once. Let him take to drink, for instance, and see what self-denials will be thrust upon him. In one year he is a changed man. He has had to give up everything good, and take to himself everything evil. He has been made to empty his life of all its riches. The year has been all outgo, and no income. It has been one ceaseless, cruel self-denial from first to last.

Now let him sit down and take stock of his affairs

If he is honest, the account will stand thus: "I've given my time away for drink; I've given my money for drink; I've given my decent clothes, and my healthful food for drink; I've robbed my wife and my little ones, and given away their comforts for drink; I've let the fire upon my hearth die out in the chill of winter that I might have drink; I've sold my health and strength for drink; I've lost my self-respect for drink; I've given up my position in society, and in the Church, for drink. I've lost my peaceful conscience; I've lost my hope of heaven; I've lost Christ's mercy. Great God! I've given up everything. All that is worthy here, and all that is joyous hereafter I have thrown away forever, that I might become the sodden drunkard I am to-day!" In the name of Heaven, is there no self-denial here! Does not that man forever deny his higher nature for the sake of his lower? Did any Christian man ever give up one half so much as this? Search human experience through, and there can be found no sacrifices anywhere so bitter, blighting, damaging as those which evil claims at the hands of its followers. There are ten thousand martyrs to the spirit of evil where there is one to the spirit of good. The cross which the bad man bears is red hot with the heat of hell; and it burns and scars and sears the soul as, alone and unhelped, he bears it wearily through the world.

THE FOES OF HOME.

Dr. Newhall preached an eloquent discourse on "Home," as a Thanksgiving sermon to his people in Lynn, which has been published in *The Lynn Transcript*. Thus he speaks of the crimes against home, and of woman's best sphere:—

NAMELESS CRIMES.

But more and worse. Real children are fast coming to be regarded as an incumbrance. In times of effeminacy they are never wanted. Mothers want to dress, and dance, and ride, and chatter. Our New England homes grow fearfully less. Our grandfathers' families are seen no more. The sixth and seventh commandments are violated in the land of the Pilgrims in forms of which our ancestors never dreamed, but which might have been learned from the art and literature of heathen civilizations, which God trod out in his wrath thousands of years ago. Appalling evils grow up from this vanity, of which here I may not speak, but of which I could speak so that your hair would rise, and your blood would chill. A fire is smouldering beneath our American homes. The physician smells it as he goes his round; the lawyer hears it crackle as he turns his papers; the minister treads on the spark as he moves from threshold to threshold. That fire comes from the lowest hell—quench it before it bursts forth and whelms us in the doom of Sodom!

ASSAULTS ON MARRIAGE.

But aside from these indirect undermining influences, there are open and shameless attacks to-day upon our Christian home. There is to-day a fierce assault upon the mystic bond that holds the family together. There are plague-spots upon our American civilization, like the Oneida community, which is simply a herd of human cattle; like the Utah abomination, which, thank God, is to be cut out by the executive sword, which that strong, stern, reticent soldier has been so long quietly whetting for the work, while the nation dreamed not of it till one morning there was a flash from the scabbard with a sudden blaze that illumined the continent!

But it is not of these things that now we would speak. There are wider, more ominous and alarming symptoms of social disease than these. Divorce has become fearfully prevalent, as witness the legislative proceedings everywhere and every season. The degraded and heathenish ideas of marriage that pervade Roman Catholic Europe are spreading here. Chastity there is almost a lost virtue, and when it has any meaning it signifies the faithfulness of a married woman to her husband. Prostitution is legally licensed, and adultery a peccadillo. To what complexion are we coming? There are those whose power is not to be despised who are putting forth all their strength to make American society even worse than this. We have all heard, through our daily papers, a married woman at Steinway Hall, before three thousand people, unblushingly repudiate her marriage covenant. Is it not full time to take the bearings of our civilization? Here is a married woman, of talent and position, who publicly claims the right to love whom she pleases, be he another woman's husband or not; to break up her own family or that of any other man or woman, whenever she pleases; to love any man when she pleases, and as long as she pleases; to be married to-day and unmarried to-morrow, shamelessly defying thus what she chooses to call the despotism of the marriage vow, and impudently calls on society to sustain her in defiance of the State, of human nature, and of God! And a poet editor, who has a name in literature, presides over this assembly, and endorses these claims! Now I will not insult you by arguing that the seventh commandment is, to a healthy human soul, the voice of nature, as well as the voice of God. Impudently and impiously proclaiming that she is stone deaf to this commandment, Mrs. Victoria C. Woodhull simply declares herself a beast, unfit to discharge, or even to understand the duties of Christian civilization. Her place is in the sty, with the swine, and had I the power I would put her there.

It is needless to say that if there are no true husbands and wives, then there are no true fathers and mothers. Break that mystic band and the family falls into pieces,

society crumbles away, and barbarism returns. The school, the State, the Church, all vanish with the family into chaos. Yet there are men and women among us who are strong with both tongue and pen, whose sentiments it is wicked squeamishness not to understand, so lost to morality, to civilization, to decency, that they openly labor, and that too earnestly and passionately, to reduce society to this chaos. Is it Sodom, or America, of which we speak? Rally! fathers and mothers, if you love these hearths, sunny with childhood's smile, sacredly sad with the prints of little feet that tell you of angel visitants, homes that you have cemented with blood from your hearts; rally! young men and maidens, if you would have homes, such as nurses and dandled your childhood; rally! old men and children, if you would have these walls to shelter your weakness, and screen you from the storms of barbarism; rally round this foundation-stone on which rests the Church and State; rally round the awful tablet that Moses took from the Almighty's hand through the thunderous smoke of Sinai, and swear by Him who wrote this law with His fiery finger, that our homes shall not be turned into brothels; rally, and lash these cattle as with the whip of scorpions, out of the uttermost court of the temple of civilization!

PER CONTRA.

Women have shown themselves equal to almost any work, active or speculative, that can tax human powers. But while there has been a Deborah in war, an Isabella in government, a Mary Somerville in science, and a Harriet Beecher Stowe in literature, yet it is no disparagement to woman to say that these are not the fields of her grandest laurels. It is as the true conservator of society that she fills a realm of undisputed supremacy. There is she queen without a rival. For woman makes society; without her it does not exist. She can educate, and govern, and prophecy, but only she can educate the educators, govern the governors, and inspire the prophets. Susanna Wesley did a grander work for the race than if she had written an epic, discovered a planet, or held a sceptre. An Amazon may now and then draw the bow, and we would not stay her hand; a Sibyl may here and there lift up her voice, and we would not hush her tongue; but yet it will ever be true that the throne where woman reigns supreme is set up in the home, that germ of school, and State, and Church, that type of heaven; there is her sceptre, and there her crown.

ONE MORE YEAR'S WORK FOR JESUS.

One more year's work for Jesus,

One less of life for me!

But heaven is nearer,

And Christ is dearer

Than e'er before to me.

His love and light

Fill all my soul to-night.

One more year's work for Jesus:

How glorious is my King!

'Tis joy, not duty,

To speak of His beauty;

My soul mounts on the wing

At the mere thought

How Christ her life hath bought.

One more year's work for Jesus;

Sweet, sweet the work has been,

To tell the story,

To show the glory

Where Christ's flock enter in.

How it did shine,

In this poor heart of mine!

One more year's work for Jesus—

In hope, in faith, in prayer,

His word I've spoken,

His bread I've broken,

To souls faint with despair;

And bade them flee

To Him who hath saved me.

O! blessed work for Jesus,

O! rest at Jesus' feet;

There toil seems pleasure,

My wants are treasure,

And pain for Him looks sweet.

Lord, if I may,

I'll serve Thee more each day.

A REVISED COPY OF THE BIBLE. — Some years since I was shown a Bible by a young lady that was once owned and used by her grandfather. He would sit before an old fashioned fire-place, with the Bible in one hand and the shears in the other; and when he came to a passage about the justice of God, the wrath of the Lamb, or the fearful results of sin, it was cut out and thrown into the fire. He was more thoroughly radical and independent than most Bible revisionists. This Bible was a sad curiosity; a large part of it was gone. What this poor old man did *literally*, others do *mentally*. I have often noticed that in families of our denomination, the 9th, 10th, and 11th chapters of Romans are very much worn; in other families, the first Epistle of John; and in others the fifteenth of first of Corinthians. How few take the whole Bible as it is. A candid mind who can find? If modern revisionists could evoke the spirit of this old man from eternity, he might render them very important assistance.

E. A. HELMERSHAUSEN.

SUNDAY IN THE STOMACH.

The hardest-worked member of the body is, in many cases, not the hand, nor the foot, nor the brain, but that one upon whose action all these depend for constant nourishment. We are apt, at all times, to gratify the palate at the expense of the digestion, and never more so than when the mind is relieved of its usual

cares by the suspension of labor on the day of rest. But how great a mistake it is to rest every part of the body but one.

The reasons for partaking sparingly on the Sabbath of the delights of the table, are obvious enough, but should be repeatedly stated, so long as worldly custom exists to draw Christians into temptation. The stomach needs rest, and can at no time take it at better advantage than on that day, when the body undergoes least exertion, and the mind is free from oppressive care. Those families that employ servants should consider that not only the master and mistress, but also those who wait upon them, have spiritual needs which cannot be supplied, if the usual routine of service is insisted upon. Moreover, a partial fast for full-fed persons is not only salutary in a physical point of view, but promotes the spiritual faculties, and enables the soul to commune with God with more readiness and fervency. Therefore, we urge light meals on Sunday, that body and spirit may prosper together. — *Christian Work*.

"YE HAVE DONE IT UNTO ME." — In John Falk's school for poor and outcast boys, in Germany, the grace which was said before eating was this: "Come, Lord Jesus, be our guest, and bless what Thou hast provided." A small boy asked Mr. Falk, "Will you tell me, sir, why the Lord Jesus never comes?" "Only believe, dear child," answered he, "and you may be sure He will come." "He does not despise our invitation," "May I set a chair for Him every day," asked the simple boy. "Yes," was the kind reply. Not long after this, while they were at supper, a poor boy, ragged, chilled, hungry, came in, and begged for a night's shelter. He was made welcome, and, as there was no other chair empty, he took the one the little boy kept for the invited Guest. As the wretched boy ate and grew warmer, the little boy roused up from deep thought, saying, "Ah! I see it now. Jesus Christ could not come, and so He sent this poor fellow. Is that it?" "Yes," answered Falk, "that is it." "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." — *Rev. G. P. Wilson's Report of Lawrence City Missions*.

How hard it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root. How often do men cultivate the garden of their souls just in the other way! How often do we try, and persevere in trying, to make a sort of neat show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground, to make a pretty show for the hour! We find faults in our lives, and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the divine seed of a heavenly principle, but by copying the deeds that the principle ought to produce. — *Temple's Rugby Sermons*.

THE DYING SOLDIER. — At one o'clock, after personal attention to every man, and arranging for a watch by relief, we rolled up in our blankets for a little rest. But there was one voice from the wounded rising above all the rest, now in a shriek of torture, and then in a tender appeal to the Saviour. It was from an Illinois soldier, wounded in the bowels.

One of the delegates asked, "Jackson, do you love Jesus?"

"Don't I love him!" was the instant reply. Long after midnight, that voice from the piazza, distinct in the dreadful chorus of groans, making sleep impossible, stole in on the chilly night air, like the voice of a flute in the clangor of trumpets. "Dear Jesus you know I love you. Come, Jesus, dear Jesus, I am ready now. Come, Jesus. You love me, and you know I love you, dear Jesus." Fainter and less frequent came that sweet appeal, till it ceased and we slept. In the morning we found a smile in the eye and on the lip of the dead patriot, that seemed to be still repeating "Dear Jesus, you know I love you."

ARCHBISHOP MANNING. — He is a tall thin personage, some sixty years of age. His face is bloodless — pale as a ghost, one might say. He is so thin as to look almost cadaverous. The outlines of the face are handsome and dignified. There is much of courtly grace and refinement about the bearing and gestures of this pale, weak, and wasted man. He wears a long robe of violet silk, with some kind of dark cape or collar, and has a massive gold chain round his neck, holding attached to it a great gold cross. There is a certain nervous quivering about the eyes and lips, but otherwise he is perfectly collected and master of the occasion. His voice is thin, but wonderfully clear and penetrating. It is heard all through this great hall — a moment ago so noisy, now so silent. The words fall with a slow, quiet force, like drops of water. Whatever your opinion may be, you cannot choose but listen; and, indeed, you want only to listen and see. For this is the foremost man in the Catholic Church of England. This is the Cardinal grandson of Disraeli's "Lothair" — Dr. Henry Edward Manning, Roman Catholic Archbishop of Westminster, successor in that office of the late Cardinal Wiseman. — *The Galaxy*.

Those whose minds are least grieved by calamities, and who best meet them in action, are the greatest, both in public and private life. — *Epicurus*.

Who is wise? he that learns from every one. Who is powerful? he that governs his passion. Who is rich? he that is content.

For the Children.

THE ORGAN-BLOWER.

BY OLIVER WENDELL HOLMES.

Devoutest of my Sunday friends,
The patient Organ-blower bends;
I see his figure sink and rise,
(Forgive me, Heaven, my wandering eyes!)
A moment lost, the next half seen,
His head above the scanty screen,
Still measuring out his deep salaams
Through quivering hymns and panting psalms.

No priest that prays in gilded stole,
To save a rich man's mortgaged soul;
No sister, fresh from holy vows —
So humbly stoops, so meekly bows;
His large obeisance put to shame
The proudest genuflecting dame;
Whose Easter bonnet low descends
With all the grace devotion lends.

O brother with the supple spine,
How much we owe those bows of thine!
Without thine arm to lend the breeze,
How vain the finger on the keys!
Though all unmatched the player's skill,
Those thousand throats were dumb and still:
Another's art may shape the tone,
The breath that fills it is thine own!

Six days the silent Memnon waits
Behind his temple's folded gates;
But when the seventh day's sunshine falls
Through rainbowed windows on the walls,
He breathes, he sings, he shouts, he fills
The quivering air with rapturous thrills;
The roof resounds, the pillars shake,
And all the slumbering echoes wake!

The Preacher from the Bible-text
With weary words my soul has vexed;
(Some stranger, fumbling far astray
To find the lesson for the day);
He tells us truths too plainly true,
And reads the service all askew —
Why — why the — mischief — can't he look
Beforehand in the service-book?

But thou, with decent mien and face,
Art always ready in thy place;
Thy strenuous blast, whate'er the tune,
As steady as the strong monsoon;
Thy only dread a leathery creak,
Or small residual extra squeak.
To send along the shadowy aisles,
A sunlit wave of dimpled smiles.

Not all the preaching, O my friend,
Comes from the church's pulpit end!
Not all that bend the knee and bow
Yield service half so true as thou!
One simple task performed aright,
With slender skill, but all thy might,
Where honest labor does its best,
And leaves the player all the rest.

This many-dimmed maze,
Through which the breath of being strays,
Whose music makes our earth divine,
Has work for mortal hands like mine.
My duty lies before me. Lo,
The lever there! Take hold and blow!
And He whose hand is on the keys
Will play the tune as He shall please.

— Old and New.

THE LITTLE DRUMMER BOY.

When in the spring of 1861, the loud cry "to arms" rang through our hitherto peaceful country, and quickly and bravely, fathers, brothers, husbands, and lovers left their avocations and pleasant homes to respond to that stirring call, little Benny, "the only child of his mother, and she a widow," sought that mother's presence with the question, "May I go?" The mother, a descendant of a soldier of the Revolution, with all the patriotism of that stern old stock warm within her, pressed her boy closer to her heart, and replied, "You are but a child, my son, your country expects nothing from such as you." But the boy responded, "Fourteen years, and nearly all of them spent without a father's care, your scant means and hard toil have made me a man before my time; may I go, mother?" Conflicting emotions battled in the mother's breast. How deny her brave boy; how consent to part with her sole hope! "My child, what can you do? You are far too frail and slender to bear the burden of musket and equipment." Ready with a reply, Benny answered, "I can drum, mother; and so sent one strong man into the ranks to fight for freedom."

When gallant Co. H., left the little village of W —, no prouder heart beat in those ranks than little Benny's. Reveille and tattoo rang out roundly and deftly, from the drum that was presented Benny by his playfellows the night before the company left to join their regiment now gathering at the State Capitol. Very gay looked Benny in his new "regimentals." All unknowing of the perils he was to encounter, the privations he was to endure, he bade his mother a cheerful "good-bye," and was gone. The fortnight he spent in camp, convinced Benny that a soldier's life was one continual whirl of pleasure. The gleaming bayonets, burnished sabres, prancing war-horses, and handsome, neatly-equipped officers and men, with their accoutrements gleaming in the sunshine, made up a scene both grand and thrilling. War would be pleasant did it consist only of reviews, parades, and drills; but "the pride and pomp and circumstance of glorious war," consist not only of pageantry,

and grandeur, and show, but also of blood, and carnage, and death.

While the mother sat alone in her now desolate cottage, away in Virginia her little son was receiving his first "baptism of fire." The mother's heart stood still, when over the wires flashed the news of the defeat and disaster of Bull Run. The days dragged by until a letter was put into her hand, containing the single line, "I am safe, mother; thank God."

The days slipped rapidly away; the months rolled into eternity, two years had been added to the ever accumulating past, and soon Benny was to be granted a furlough "for bravery in the face of the enemy." Very many plans did the fond mother lay for her boy's pleasure when he should return to her. His schoolmates arranged picnics, parties, boat rides, and base ball; in fact, merry-makings enough were planned to have lasted three months, instead of the single short one allotted for Benny's stay. "Next week," he wrote, "I shall be with you, dear mother; I am wild with anxiety to be home once more; I can hardly wait for the day to come." We all remember that July day, when Lee marched his men into Pennsylvania. That march, though gloriously repelled, brought bitter sorrow into many homes, carried grief and mourning to many tender hearts. When the invading foe was driven back, routed, dispersed, flying in the greatest disorder, these words reached that broken-hearted mother in W.

"Gladly would I have been spared writing you words that will destroy the peace of your quiet home, but a promise made your noble boy on the eve of battle, that if ill befell him I would send the message, renders the duty imperative. He fell at noon on the first day's fight; a musket ball pierced his brain. All the morning amid a terrible rain of ball and shell, he never faltered, but stood among the carnage like an old soldier. If it can console you, in the least, at this trying moment, to know he was held in the tenderest affection by rank and file, rest assured of that fact."

Respectfully, A. G. F.,
Colonel 12th Regiment — Vols."

Ah, sorrowing mother, we cannot understand why our dear ones must be cut off from a sphere of usefulness when they are so active, promising, and loving; but God knows. "He doeth all things well;" we cannot know why dear faces must be changed by death, and hidden from our eyes forever; they have eluded us, we watch and wait for them in vain: —

"Gentle eyes we close below,
Tender voices heard once more,
Smile and call us as they go
On, and onward still before.

"Chase we still with baffled feet,
Smiling eye and waving hand,
Sought and seeker soon shall meet
Lost and found in sunset land."

MARY HOWARD.

ENIGMA, NO 1.

I am composed of 38 letters.

My 27, 1, 19, 16, 11, 4, 16, 31, is a country in Africa.

My 32, 6, 15, 20, 35, is a bird.

My 26, 22, 35, 14, 2, is a book in the Old Testament.

My 4, 8, 1, 32, 5, is a man's name.

My 21, 24, 12, 14, is an article of furniture.

My 10, 19, 31, 38, is a fish.

My 29, 34, 15, 30, 23, 18, 7, is a number.

My 2, 11, 32, 28, 3, is a very useful animal.

My 13, 24, 5, 31, 2, is a girl's name.

My 19, 6, 9, 18, 25, 11, 32, 17, is one of the counties of Connecticut.

My 36, 20, 23, 15, 37, 5, is the capital of one of the Western territories.

My whole is found in Psalms.

M. B. P.

WAS IT NOT GOD?

A minister's wife, in the public congregation, requested twelve leading men of the place to meet her at the parsonage on a certain evening. Her husband had no faith that they would come; but at the time appointed, he saw them coming to his house. He and his boy of a dozen years were in the cook-room, where they knelt in silent prayer, while she received them in the parlor. After a short interview they returned to their homes. The husband looked into the parlor, and saw his wife on her knees, and at the proper time retired for the night. He came down at midnight, and found her still praying; and again at four in the morning, and she was still wrestling in prayer. She then spoke to her husband, and asked him to bring a light, as she wished to see on what passage in the Bible her finger was placed. They read, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." She had continued all night in prayer for these men. Within three weeks, nine of the twelve were converted. "Call unto me, and I will answer thee." — *Exchange*.

"TOO LATE." — A young man spending a few days in a town where a faithful minister was preaching Jesus, attended the services one evening, and as he listened to the Gospel message his heart was touched, and he was almost persuaded to be a Christian; but, like Felix of old, he said to the Spirit, "Go thy way for this time; when I have a convenient season I will call for thee."

A few days after, the minister to whom he had listened, was called to the dying couch of this young man. As the minister approached his bedside, the young man said: "O, sir, a few nights ago I heard you preach in yonder church. God sent the message home to my heart, and that night I was almost persuaded to give my heart to Jesus, but I deferred the matter, and now it is too late." Then he added, in tones of deepest anguish, "My neglected parents! My neglected Sabbaths! My neglected Saviour! I must meet them all at the Judgment!"

If we would not meet neglected warnings, neglected opportunities, and more than all, a neglected Saviour, at the Judgment, let us accept the proffered mercy. Now is the accepted time, now is the day of salvation. — *American Messenger*.

LETTERS OF RECOMMENDATION.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he, in a short time, selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation?"

"You are mistaken," said the gentleman; he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing he was polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it, or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call those things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the fine letters he can bring me." — *Little Corporal*.

It is not because the word went out eighteen hundred years ago, "Forsake not the assembling of yourselves together," that I desire to be united with others in Christian life. It is because my heart calls out for other hearts that are congenial to it. It is because every one who has learned to love Christ, truly loves his brother, and longs for fellowship with his brother. — *Beecher*.

THE SUNDAY-SCHOOL.

PREPARING A LESSON.

To the question, "How to prepare a Bible Lesson," the following answers were given at a recent Sunday-school Convention. They are brief, but illustrate well the different methods by which a variety of teachers endeavor to achieve the same great result, a wise and forcible presentation of God's Word: —

1. Realize that all true spiritual light comes from God, and pray for the Spirit's help. 2. Read carefully the passage itself without helps, to get out of it what you can. What is thus gotten is your own, awakens you, and will awaken others. 3. Then consult commentaries — a good, brief, suggestive one, if possible; and thus get the light of other minds to aid your own. 4. Spend what time is possible in searching for, and laying up illustrations and apt anecdotes, to illuminate and fix the truth in the mind.

Study every word, slowly and carefully, endeavoring to grasp the idea of the passage. If anything is likely to be beyond the reach of the scholars, consider carefully how to make it clear to them by illustration, etc. Use commentaries, if anything seems obscure.

After prayer, read the Scripture, then study it with the help of commentaries, and then talk it over alone in your room, just as though you had your class before you. Drill yourself first.

1. Ascertain what the passage is designed to teach. 2. Arrange the thoughts according to their importance. 3. Seek for illustrations of the various points. 4. Obtain what other light I can from commentators and others. 5. Pray that my own mind may be properly impressed with it, that I may speak with the spirit and the understanding.

1. Get a thorough knowledge of the scope of the whole lesson and context. 2. Compare all parallel passages. 3. Study all allusions to places, people, and manners or customs. 4. After thorough thinking of the whole subject alone, ascertain what commentators say about it.

1. Give myself anew to God, and ask divine illumination. 2. Seek the mind of God on the passage. 3. Study the lesson with all helps I can command from human sources. 4. Remember the peculiar mental habits and modes of my class, that I may follow the law of adaptation. 5. Get full of the subject — brimful, running over.

1. Commit the lesson to memory. 2. Pray for light. 3. Note thoughts upon the same. 4. Collect and arrange best thoughts. 5. Consult authorities. 6. Arrange as follows: Persons, Places, Dates, Doings, Doctrines, Duties.

Study the lesson faithfully from my Bible, and then apply to commentators after I have exhausted my own powers. This gives me fresh biblical thoughts for my scholars.

ADDRESS

OF THE COMMITTEE OF THE BOSTON METHODIST PREACHERS' MEETING, TO GOV. WASHBURN.

We are appointed by the Methodist Preachers of Boston and vicinity to express to you their warm approval of the words in your message in advocacy of the great cause of Prohibition, and to thank you in their name for their utterance. The words of their resolutions are as follows:—

Whereas, the official words of one high in civil authority have great influence in the formation of public sentiment, and whereas, His Excellency, W. B. Washburn, Governor of Massachusetts, in his inaugural address has spoken brave and bold words in favor of the entire suppression of the use and sale of intoxicants as a beverage within the limits of the Commonwealth, and declared himself in favor of the enactment and vigorous enforcement of the laws to this end, therefore,

Resolved, 1. That His Excellency deserves the warmest commendation and earnest support of all good people in this great endeavor.

2. That we tender him our congratulations, and assure him of our deep interest in his efforts to redeem our loved Commonwealth from the evils and crimes resulting from the sale and use of intoxicants.

3. That a Committee of five be appointed by the Chairman to wait upon the Governor, and express to him these views.

Committee: Rev. Messrs. Haven, Winslow, Clark, Trafton, Sherman, Allen.

In agreement with these resolves, we appear before your Excellency, and in submitting them to you, would fulfill the farther mission they entrust to us, by adding thereto our own word of approval.

The body we represent is a somewhat informal gathering of Methodist ministers, who are pastors of churches, or otherwise ecclesiastically employed in this city and vicinity. It comprises nearly a hundred members. Though it does not formally represent the Methodist ministry and membership of this State, it does, in this, act their spirit. Of over two hundred and eighty pastors, over a like number of churches, we doubt if there is one who does not heartily approve this greatest of the moral duties of the hour. Among our twoscore thousands of members, and hundreds of thousands of adherents, there is almost equal unanimity. But very few, if any, can be found in any Church that do not favor the extirpation of the sale and use of intoxicating spirits as a beverage.

We rejoice that you have made this subject the most prominent of any in your message; that you have thus recognized its overmastering importance; that you have declared it must yet prevail, and that no other policy can adequately and successfully grapple with this terrible crime and curse except Prohibition.

We rejoice that you stand by the side of not a few of your predecessors, in thus declaring the greatness of the evil, and the only possible remedy. From the days of John Winthrop the gigantic evil has disturbed the public conscience, and been the subject of executive and legislative consideration and control. The growth of the public mind, as to the right mode of treating the iniquity, has been gradual but steadfast. If a good progressive law has been repealed by corrupt and corrupting influences, it is soon restored by a restored public sentiment, which will not rest under the load of crime and pauperism, that the liberty of selling such beverages inevitably brings with it. The principle of complete Prohibition is the undoubted opinion of all true Temperance men in our State.

We regret, however, that your approval of the principal of Prohibition, and of the old Prohibitory law, is not accompanied with a direct and formal recommendation for its restoration, and that you have not recommended the repeal of the law concerning apothecaries, rather than such suggestions as to the State Agent, as may lead to the abolishment of that office; a result that cannot take place without completely destroying all the efficacy of the most perfect law. Apothecaries should only be appointed as town and city agents, to sell for permitted purposes, and be required to purchase of an appointed agent, after the true form of the original and long-successful law.

It is the principles you declare that we cordially approve.

There can be no rest in this conflict until the sale of all intoxicating beverages is extirpated from the State and nation, and until all importation and manufacture of them for such purposes are alike suppressed. Slavery is gone, and rum must follow. The nation must be delivered from this bondage to appetite, as it has been from the merchandise of men. In this work we offer our earnest support. We represent no party. Most of the members of this Committee, and, probably, of the preachers they officially represent, did not give you their suffrages. They cast their ballots for another bold and faithful friend of this cause. But they sought

to secure, through this channel, the abolition of the traffic in intoxicating beverages, and they hail in the successful candidate such an expression of their views as they would have approved in the least, numerically, of his rival's. Extremes meet. The last has become first. Our principles are elected to the governorship of Massachusetts.

In carrying out these principles, much and fiercest opposition will arise. Base appetites will fight against you. A capital of over fifty millions invested in this infamous business will cast its enormous weight into the opposite scale. Other capital, intertwined with it, will cry out against a policy that they will say is sure to make Boston tradeless, and to bankrupt the Commonwealth. Fashion in high places, literary and social, will coldly sneer at you. Political combinations will be organized to ruin you. The cry that "the party is in danger," will warn you to desist. But if you are faithful, all these foes will become your footstool. A converted appetite will praise you for removing the temptations that were too powerful for resistance. Honest trade and capital will see that business will flow all the more to their doors, if they can abolish the traffic that steals money from honorable commerce, and makes brutes too often of great business men. Partisans will discern that only by truth and righteousness can any party long and honorably reign. It must keep step with God, if it would march on forever.

This nation has seen great parties rise and fall. The oldest of them all, which cemented this Union, has been dead sixty years, and it died because it refused to keep step with the ideas, and despised the very rights of man which inspired the Revolutionary struggle.

Its successor won her battle for equal rights, and refused to fight another involved in that it had obtained. It has lain in its grave twelve years already. Its successor and present ruler will as assuredly die, if it does not reinforce itself with principles.

Every party is created to remove obstacles in the advancement of the nation along the path God marks out for it. Unless the Republican party boldly and steadfastly labors to remove this present greatest obstacle to our national advancement, it will assuredly be gathered to its fathers, the Federal and the Democratic parties, and another reign in its stead.

Though as yet this word of yours is a voice, and nothing beside, "a voice crying in the wilderness," unsupported by the platform of the party, and unconfirmed by its legislation, it is still a voice from so high and official a place that we may properly and gladly give heed to it, as being, we hope, prophetic, and an earnest of the redemption of the State. It is a word above all party, a word from the chief servant of the Commonwealth, which we trust will not long abide alone, but like a grain of mustard-seed, speedily become a great tree, in whose branches all the birds of heaven shall lodge.

May God so strengthen your heart and hand that you may see ere your administration close, your prayer fulfilled, and "every liquor shop in the State closed up forever."

[The Governor in response, declared his gratification at this action, his high regard for the Church and clergy they represent, his early and constant adhesion to the cause of total abstinence and Prohibition, and his belief that a majority of the party which elected him approved the same. He requested the Committee to return his thanks to the Preachers' Meeting.]

Our Book Table.

THE DIALOGUES OF PLATO. Translated by B. Jowett, M. A., Master of Balliol College. Four volumes. Scribner & Co. Mr. Jowett is a very bad theologian, but a very good Grecian. Perhaps that makes him a bad theologian; for too much Greek is apt to make one more of a Platonist than a Pietist. He believes in Socrates more than salvation. Each to his kind. Prof. Jowett at least knows Plato as a scholar, and has what most scholars have not, a knack at putting him into exceedingly readable English. It is not Greek, it is English he writes; and he metamorphoses the original, sometimes, in order to get it into its truest form. There are many who will cross a bridge when they will not swim a river. Not one graduate in a thousand reads Plato in the original, and of course none other than Greek students can thus read him. Yet he is more talked about to-day than any other writer, and deservedly so. He should be read and studied, for his thoughts' sake, for his style's sake, for his relation to Christian thought. He will be found very fascinating and very instructive. He shows how powerless is all philosophy without faith, all speculation without revelation. His Socrates, which is himself, finds no clue to the labyrinth. He only guesses at truth. He never affirms it. His whole business is to pick pretended professors of it in pieces. He takes them on his anatomical table, and leaves not a bone of them uncleaned. No acute debater escapes his relentless questioning. Yet when one comes to ask him his opinions, he is dumb. He can destroy, but he cannot make alive. Plato ought to have made Jowett more of a Christian, for he expressly declares that we need a word of prophecy, a revelation, and his book confesses the great lack of

such a light. As you can cross this bridge for a few dollars, go over it and over it. See how foolish is man's wisdom without God, and get stronger in the Bible, and in Jesus Christ by studying Plato and Socrates.

PLUTARCH'S MORALS, translated from the Greek, by several hands. Corrected and revised by W. W. Goodwin, Professor of Greek in Harvard College, with an Introduction, by Ralph Waldo Emerson. 7 vols., 8vo. Little, Brown, & Co. The ancients surpassed the moderns in many things. In one, especially, they told short stories, true stories, and a good many of them. They had few novels, and many anecdotes. They had few prolix biographies, and many lively sketches. Plutarch excelled in this trait, but only because he had rivalries and predecessors. He was *primus inter pares*, first among many brethren. He is the best story-teller out. No modern can with him compare. He is overflowing with stories. Emerson happily says: "I admire his rapid and crowded style, as if he had such store of anecdotes of his heroes that he is forced to suppress more than he recounts, in order to keep up with the hastening history." These "morals" are no dull discourses on "Virtue is its own Reward," or "Be Virtuous and You'll be Happy," or Prudence, Honesty, and such. They are short essays, full of anecdotes on every sort of topic. Morals to him were manners, philosophy, character, conduct, everything good. His topics range over every field. Take the first three or four: Touching the Training of Children, Concerning the Cure of Anger, of Bashfulness, That Virtue may be Taught, Concerning Tranquillity of Mind, etc., etc. Each of these is stated simply and happily in propositions, and filled in every chink with a felicitous and appropriate fact. The seven volumes are a storehouse of anecdotes that will enliven every sermon. Ministers should learn to tell stories. It comes hard for some, but it is the very best thing they can do. Under each head put an illustrative incident—two or three, even. Hunt them up. They will soon begin to come, if you call for them, and search for them as for hid treasures. See how crowded Jeremy Taylor is with them, and how rich it makes his sermons. The dullest discourse is lively, if thus enriched. A poor pudding is quite edible, if it be full of good plums. Emerson is all anecdote. So is Montaigne. So is the Bible. Read Christ. Fit your words to this music. Nothing outside of sacred literature will help you equal to Plutarch, his lives and his morals. The last are in some respects the best.

But he is more than a story-teller. He reasons well. His argument over God's delay in punishing the wicked will help every preacher to clearer and more solemn preaching. It is an antidote to the hellish hellishness of to-day. His argument for immortality is a good evidence of the ignorance of man without the Bible. His pleas for home virtues are apt and timely. Buy this volume, and Plato, and you've got a treasure for a year and for all time.

HISTORY OF THE NATIONAL PEACE JUBILEE, by P. S. Gilmore, Lee & Shepard. If ever the saying was fulfilled, "Whosoever thou shalt whisper in the ear in secret, shall be proclaimed on the housetop," it is in this volume. Every frown or sneer in a merchant's counting-room or a bank office, is put into large type. Every commendation equally whispered, is equally proclaimed. How he conceived the idea; how he fought his way through; who despised and rejected it; who accepted it; how he won, and how he triumphed; are they not all written in this book of seven hundred and fifty octavo pages? He breaks forth in ejaculations of praise or blame, as freely with pen as with voice. He gives the programmes, the press-notes, the sermons, the whole wonder, as far as he can put it into type. One has to wonder, however, if he has made so much out of this splendor, what he will do with the next June's. Fifteen hundred pages, at least, will be required to sum up that story, for it is all getting ready, singers, players, building, auditors. Mr. Gilmore deserves success. He has done his city and his cause great credit. He is the best peace-maker, despite his guns. If only used in an orchestra, they are used well. Success is a duty with him. He knows no such word as fail. He says his motto, in the dark hours before that day, was:—

"The star of an unconquered will,
It rises in my breast;
Serene and resolute and still,
And calm and self-possessed."

So may it rise, a star no longer. "The International" will make him change into—

"The sun of an unconquered will,"

and one all-conquering also. His big book is none too big for its subject, nor for the ambition and desert of its author.

THE NATIONAL ENCYCLOPEDIA, a Compendium of Universal Information, by L. Colange, LL. D., editor of "Zell's Popular Encyclopedia," will receive, we doubt not, a cordial reception from the public. Dr. Colange's ability to get up such a work has already been tested in "Zell's Popular Encyclopedia," of which he was the editor. The present work is just as comprehensive, but more condensed, and in a form that will perhaps better suit the generality of readers. B. B. Russell & Co. are the Boston agents.

AUNT JOE'S SCRAP-BAG, by Miss Alcott (Roberts Bros.), is a bag full of many colors, and those bright, of silk more than cotton, of gold threads and ragged lace, which is still lace; just the stuff for doll's dresses, and for the little girls who are mothers of dolls.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Library of Travel, Taylor.	Scribner & Co.	
Wonders of Vegetation.	"	
Systematic Theology, Hodge.	"	
Woman's Work for Jesus, Wittenmeyer.	"	J. P. Magee.
Hymns for Mothers and Children.	Nichols & Hall.	
Ballads of Good Deeds, Abbey.	Appleton & Co.	
The Divinity of Christ.	Little, Brown, & Co.	
Political Romanism, Hughes.	Hitebeck & Walden.	
The Religion of the Family.	"	
Science for the Young, Abbott.	Harpers.	A. Williams & Co.
Fair to See, Lockhart.	"	"
Soul and Instinct, Faine.	"	"
Speeches and Letters, Kelley.	Baird.	
Methodist Quarterly.	"	J. P. Magee.
Mohammed Ali and His House.	Appleton.	
The Galaxy.	Sheldon & Co.	

or combination of such. It was wrong as all of these are wrong, but as legitimate as most of trade is, and all such trade. To monopolize a market is as wrong as to monopolize the Erie Railroad. No great merchant can stone James Fisk; for these operations, unless he first stone himself.

But he soon advanced from this questionable career of all great business men, to courses of unquestionable wrong. He had succeeded, with his confederate, also a Vermonter, Jay Gould, buying up the legislature at a cost of half a million of dollars. He found he could buy up judges, and secure such decisions as he chose. He got up a combination with another Yankee, who had organized a bankrupt and bogus, Boston and Erie road, so as to attach themselves to the real and valuable property, and they three together stole the road from Drew, Vanderbilt, and the other real owners, who, finding themselves hood-winked and defeated, abandoned the field to these three unprincipled Yankee carpet-baggers. Fisk and Gould soon got rid of their figure-head, and were possessors of the longest and best line of road this side of the Alleghenies. How they pushed down its value from sixty cents on a dollar to twenty, how they increased its stock by corrupt legislation, sold the shares in Europe, and refused to transfer them, and so voted themselves on the very stock on which they had got the foreign cash; how they bought an opera house for offices, and run a vile house of entertainment as a part of the Railroad, and how they did many other such marvelous and abominable things, are they not written in the history of the last half dozen years? And has not all the country read that which was written, and many a youth been dazzled to ruin by the Aladdin adventurer? Fisk exulted in his baseness. He is said to have had troops of the vilest women at his theatricals, in his box, and about his person; he got up a regiment that he might more pompously parade his form and uniform. He brought his regiment to this city, and dared (he dared anything!) to undertake a public parade through the streets on Sunday, did half get the consent of one of the departments of the government, and but for the faithfulness of Alderman Plummer, of the Old South Church, and his associates among the Christian ministry and membership, would have conquered. And after all, he would have defied every opposition, and had his parade, had not God opened the windows of heaven and drove him into the omnibus to the depot, and out of the town.

His wicked and gaudy career was rotting the minds of our youth everywhere. They saw him thrust himself before the Duke Alexis, and pompously offer him the freedom of the continent in all his conveyances. They saw him taking President Grant under his escort, and outwitting the most honored in honors. In the midst of all this he made a mock at honor and honesty, at every virtue, he exalted and exulted in every vice. He was as measureless a debauchee as stock gambler; he bragged of every real and imaginary deviltry. He turned society down side up, and put for the honorable and decent life, the dishonorable and indecent. In a vile amour with a vile woman he meets with a rival, whom he had seduced from his business and family, and who had seduced the favorite of his harem from himself. This rival he pursues with intense malignity, destroys his fortune as he had his virtue, and buys up the courts to keep vile secrets which would have revealed a horrid state of affairs among some other high business men. Maddened with the loss of his fortune, with jealousy, with the devil, Stokes kills the man who had murdered him in every thing but life.

The country knows the story. "Died Abner as the fool dieth." Shot at in the afternoon, conscious till the next sunrise, and that a Sabbath sunrise, living till quarter of ten, not a word in that three quarters of a day seems to have escaped his lips, that had a thought of any future. He makes his will, but says nothing about his soul and his God. To his chief associate in all these financial abominations, he repeats a stale jest of his own about a gold corner, which expressed the slang phrase drawn from the pawn-broker's business, "up a spout," by a rotund expression, "gone where the woodbine twineth." "I am going," says he to Gould, "where the woodbine twineth;" and that was all he said about dying or a future state. No minister was summoned, no prayer said; ministers and prayers would have seemed ridiculous and profane. "There is a sin unto death; I do not say that thou shalt pray for it," seemed written over that dying bed. He dies like Vespasian, with a jest.

So fitly falls this gilded bubble of sin and shame. The eyes that followed it, fascinated; the hearts that wished such luxury of lust and wealth; the avaricious and the licentious may alike—

"Cool their hot lusts
In the chill of the grave."

Fisk, swelling and prancing in gold and brass, at the head of the regiment, on his splendid horse; Fisk, with his grand opera house, boxes, singers, dancers, carriages, and all his pomp and swell; Fisk, carried lonely through the streets in an old hearse, and with one mourner, a negro servant; Fisk, at thirty-seven, shot dead, and turning into dust in his mountain graveyard, this end and that come properly together. Absalom, in the oak boughs, and under a heap of stones, hurled at his grave by every passer by, properly conclude Absalom, boasting in his shame, in his unjust demagogism at the city gates, and his abominable lust on his father's roof.

So Fisk will be visited with everlasting infamy. More than any other of the New York gang of desperadoes has he besotted the country; more than any other has he dazzled and deluded the young men. Of the rotting, surging mass that grovel to pelf and power in that city, and has so suddenly come to destruction, he was the most glittering, and the most rotten. Not, perhaps, superior in private vice, but far superior in public boast of vices, that in his case had ceased to be private. No one knows of the private lives of Tweed and Connelly. Everybody knows the whole life of Jim Fisk. He gloried in his shame.

His death is another of those startling providences by which God shows that He is still Governor of the earth, and that men shall fear, if they will not love Him. May all the land lay to heart the horrid life and death of this defier of every law of God and man.

THE CHINESE INDEMNITY FUND.

The surplus of the Chinese Indemnity Fund obtained from China under the Convention of 1858, is still in custody of the Secretary of State, and the disposition to be made of it remains a question for Congressional legislation. In Mr. Buchanan's annual message of December, 1860, he recommended Congress to appropriate this surplus for the establishment of an American School in China, to educate interpreters for our consular and diplomatic officers, and also for the Chinese custom service; and to operate in such other ways as might be found practicable, for the mutual benefit of both countries. This plan was first suggested to our government by Dr. S. Wells Williams, the United States Interpreter and Secretary of Legation at Peking.

The late Minister Burlingame pressed it upon the attention of the Secretary of State still more earnestly than Dr. Williams had done; and Mr. Lincoln repeated the recommendation of Mr. Buchanan, that the money be used in this way.

In Mr. Burlingame's despatch No. 16, of 1862, he expresses his opinion of the benefits of such a school in this manner:—

"I believe that the American people will continue to exert an increasing influence upon this country; and the establishment of a college at Peking, with a few philanthropic, well-educated, earnest-minded instructors in charge of it, would tend to exert a lasting and excellent influence at the seat of government in support of peace and commerce throughout all the provinces."

He retained this opinion to the close of his life. When he was in Washington as Minister Plenipotentiary from China to the Treaty Powers, he wrote to a gentleman in New York, as follows:—

"In relation to your inquiries respecting the desirability of establishing an American college at Peking, I beg leave to refer you to my despatches, 16 and 57 of 1862 and 1863, and to 'say that I still hold to the views there expressed as to the desirability of such an institution;' and any aid you can render that project, or one like unto it will be, or ought to be warmly appreciated by every friend of America and China. If the friends of such an institution should call upon me at New York, I shall be most happy to communicate with them upon this subject."

These extracts are taken from a pamphlet just published, which details the history of this Fund from its origin. From this source we learn that Yale College, Harvard University, and other colleges and scientific associations have adopted resolutions asking Congress to take action upon the foregoing recommendations during the present session.

All who are in the least acquainted with the imperative demand for trained interpreters in our consular courts, and diplomatic and commercial intercourse with China, will admit that something should be done to improve the present state of affairs; and this proposition, commended as it has been by two Presidents, and all of chief diplomatic and consular officers in China, should receive careful consideration.

Perhaps nothing better shows the modesty of Calvinists than the claim that present Arminianism is Calvinism. Thus the Baptist Union says:—

"Belief in a general atonement and free will is no

longer an obstacle to membership, or ordination to the ministry in the Calvinistic denomination; and there are even now more new school men among their leading workers than of the old style theology. At the National Council of Congregationalists this fact was clearly asserted. Among the Baptists the practice is no less liberal. Calvinism no longer means what it once did. All who hold to salvation through grace alone, without dependence upon moral or ritual acts as meritorious conditions of pardon, are called Calvinists; and those only who depend upon moral acts, and ritualistic services to purge away sin, and procure salvation are rejected from the Calvinistic family. Current practice defines Calvinistic, as Froude does, to be synonymous with Evangelical. The tedious war on the 'Five Points' is practically ended by a hearty recognition of a general atonement, and the responsibility of man."

"All who hold to salvation through grace alone," the Union says, are "called Calvinists." Are Methodists? Nor is "Calvinist synonymous with Evangelical." Calvinism is gone out utterly, as it confesses when it concedes the "recognition of universal atonement and the responsibility of man;" but nobody calls these truths Calvinism. As well could Jeff Davis claim that he was still conqueror. The sailor who objected to the grave-stones for saying, "Here sleeps," remarking, "when I'm dead I'll own it," would have been still more surprised had he read that those buried there still lived and flourished in the body. Our Calvinistic friends had better own that Calvinism is dead, and that Arminianism killed it; a doctrine which they confess is now universally received by the Christians to-day.

The following just and hearty words of commendation for the Woman's Foreign Missionary Society, from the *Western Christian Advocate*, are worth airing in New England. May preachers and people take them as they are said, in earnest:—

"We are not in favor of a multiplicity of organizations, but we devoutly wish that this Society had a foothold in every Church in the land. It is the best incentive to Christian work of anything yet introduced. It brings into its service piety, earnestness, intelligence; for reading is absolutely essential to its life. It educates its members to systematic giving. It excites so much missionary zeal and enthusiasm that the home work is quickened and strengthened; the same ladies engaging in this go also into the alleys and by-ways looking for home pagans. Sunday-schools are made larger through its influence. It is of itself a 'Ladies' and Pastors' Aid Society.' In short, it is a combination of the excellences of all modern Church organizations. It has a general object to work for—the salvation of the mothers of heathendom."

"An eloquent minister of the North Ohio Conference writes: 'It is one of the most potent agencies for hastening the coming of Christ's kingdom with which Christendom is blessed.'"

"Brethren, if you want earnest work in your charges, if you seek life and power, if you wish large collections for the parent Board, do not delay to establish in your midst an auxiliary to the Woman's Foreign Missionary Society."

Senator Stewart, of Nevada, submits this as the Sixteenth Amendment of the Constitution of the United States:—

"SECTION 1. There shall be maintained in each State or Territory a system of free common schools, but neither the United States, State, Territory, or municipal corporation shall aid in the support of any school wherein the peculiar tenets of any denomination shall be taught."

"SECTION 2. Congress shall have power to enforce this article by appropriate legislation."

This would work immense mischief if enacted. The Infidels would expel the Bible on the ground that it "taught peculiar tenets of a denomination." They would prevent gifts for any college but the infidel, on the same plea. It is on a par with the effort now-a-days to expel Christ from every throne of power. It comes with a good grace from one who has done all he could to sustain Brigham Young, and to resist the efforts making to abolish polygamy in Utah. It will not prevail.

Dr. Thomson, Rector of an Episcopal Church in Chicago, said in the General Convention:—

"Not only his own church and parsonage in that city, but the residence of every member of his parish, had been consumed by fire," and added: "History affords no other instance of a church and every member of it having been rendered houseless and homeless in a single night."

To which the Congregationalist adds:—

"Our neighbor is not well up in history. Precisely the same thing happened to the New England Congregational Church of Chicago."

And to Grace Methodist Episcopal Church also, and probably to 'Robert Collyer's Church;' at least it should have reached this equality, judging from the amount of sympathy with which it has loaded the public papers.

The Commonwealth thus justly commends the retiring Governor of Massachusetts. With the single exception of the Temperance question, whose whole history is not yet written, and when a mixed course was natural to the leader of a mixed party, his career has been undoubtedly able and successful. It will rank with the ablest of administrations.

"With the inauguration ceremonies of yesterday, William Claflin ceased to be Governor of Massachusetts. For three years he has held that high and honorable office; and it is no disparagement of his predecessors to say that no man has filled it more conscientiously, judiciously or creditably than he. It has been given to other chief magistrates to preside in times of more grave responsibility, and to have, possibly, more attention directed to the personnel of the State administration; but through the long list of Governors that have honored and been honored by Massachusetts, there has not been one that has excelled Gov. Claflin in faithfulness, urbanity, and strict supervision of the important interests committed to his direction. He has illustrated in a conspicuous manner the paternal character of the head of the people, and has ever patiently listened to all appeals for his clemency and aid. He has promoted all good causes, either by presence or kindly words, and has sought to make the community happier and juster by his connection with it. A successful manufacturer and merchant, his excellent business habits, based upon clear perceptions and sound principles, has enabled him to administer our large financial interests with credit and success. Upon the political and social issues of the times he has ever had distinct, and generally progressive and safe convictions, and he has made few mistakes, and no blunders; in a word, the old Commonwealth has been fortunate in the character of its retiring Governor, who may be imitated with profit by all aspirants for similar honors. That he has the cordial wishes of all who have been associated with him for his future happiness may readily be inferred from his brief tribute to his merits."

The Western Advocate thus sums up the drink on Christmas. It was worse New Year's:—

"Judging from the reports in the daily papers, there was an extraordinary amount of drinking on Christmas day in the large cities. Gentlemen who have been for a long time resident in Cincinnati, say that the streets, on the evening of that day, were perambulated by scores and hundreds of intoxicated and semi-intoxicated men. We have been at the pains of running over some fifty cases of shooting and assault, reported in the New York, Philadelphia, and other city papers, and find that nineteen-twentieths of them had their origin in drink. And yet there are some people who have little of sympathy or aid to give to that movement which proposes relief to society in this direction. If any other agent caused as much misery as whiskey, the nation would rise as one man, and wage a war of instant and utter extermination."

John Ruskin talks thus of drunkenness. When will all learn that its only cure is Prohibition?—

"Drunkenness very slightly encourages theft, very largely encourages murder, and universally encourages idleness, which is not a crime apparent in a tabular form. Drunkenness is not the cause of crime in any case. It is itself crime in every case. A gentleman will not knock out his wife's brains when he is drunk; but it is nevertheless his duty to remain sober. Much more is it his duty to teach his peasantry to remain sober, and to furnish them with sojourn more pleasant than the pothouse, and means of amusement less circumscribed than the pot. And the encouragement of drunkenness, for the sake of the profit on sale of drink, is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country."

The Homoeopaths are to have a fair in Music Hall, in aid of a Hospital, in April next. They are busy now all over New England in getting ready for it. They expect to raise \$100,000, and to put up a hospital worth \$250,000. The late bit of persecution has been a good stiff breeze for them. Gen. Burrill is to ask to have Dr. Shattuck, of this school, made his Brigade surgeon. So this ill-wind blows them good. Any conference on the object may be had with a committee of ladies at the Wesleyan Hall, on Thursdays, between 11 and 12 o'clock, or at Dr. Talbot's, No. 17 Mt. Vernon St.

A spirit medium has issued a Presidential ticket for 1872. It has a portrait of Washington, and a sentence, said to be from him, reading, "Beware of a military chieftain," which sounds queer enough from those lips, he being the only military chief of the Revolution that attained political distinction. But the ticket is queerer: "For President, Charles Sumner, of Massachusetts; for Vice President, Jefferson Davis, of Mississippi." What kind of spirits issued that ticket?

The Univers publishes the following prayer which the Pope is said to offer up daily for France:—

"O Mary, conceived without sin, look down upon France; pray for France; O save France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. O Jesus, obey Mary, and save France."

The two Lyceum Bureaus in this city are developing a healthy rivalry. The New England put Charlotte Cushman into Readings, a fine substitute for the stage, and has engaged Froude to come over and lecture us. The Boston Bureau has engaged George MacDonald, a novelist of high repute, and Congregational minister of theological views more liberal than true. Both are prizes that will get prizes to the two houses. The Commonwealth objects to these bureaus; as well object to those in our chambers. They are a necessity, and they are doing a good work too. We should get no such connections with the chiefs of literature and the platform, but for them. Why won't they bring over Ruskin, and Sir Charles Dilke?

Rev. Mr. Hepworth has taken a step farther on, preached his last sermon in "the Church of the Messiah," which should add to its title, "Rejected," "Christ Rejected" seeming to be its true scope and aim. He has begun an independent church in Steinway Hall. In his farewell sermon he exalted Christ, declared himself of the faith of Beecher, Thompson, and Storrs; showed how Unitarianism had drifted to Parkerism, and said these words, which our Unitarian daily thinks "will repel by the familiarity of the figure those whom the preacher must logically regard as on a lower doctrinal plan," and which it presumes to head "Irreverent Rhetoric":—

"I feel that God has given to me Jesus Christ, who will lead me up to the Father, and I can stand by the side of the Lord, and He will stand by my side, and will put His hand around my waist, and walk with me, and will put His arm through mine, and I shall feel the genial touch of God himself."

This confession of every Christian heart is called "Irreverent Rhetoric;" and yet how many Christians take the Transcript.

In Rev. D. Dorchester's address on Modern Unitarianism, before the Theological Seminary last Friday, he narrated this fact:—

"This morning my eyes fell upon the account of the laying of the corner-stone of the Second Congregational Unitarian church in New York, November 24, 1825.

Rev. Wm. Ware, of the First Church, delivered the address which contained these words:—

"We begin this church as practical believers and defenders of that great Protestant principle of the right of private judgment in matters of faith. . . . And we trust that from this place no man or woman shall be denounced for their faith in Christ, be that faith what it may. And ere one such anathema should be uttered within these walls, we pray they may crumble to their foundations."

Will the Register and Liberal Christian please quote and comment upon, and the preacher in that church next Sunday read it to the congregation. Their late conduct proves that liberty in that body means from Christ, and not to Him.

The Central Advocate, St. Louis, is out in a new dress. We sometimes lose a subscriber for all sorts of reasons. One lately living close by this city said he had searched newspaper creation over, and had come to the conclusion that the Central Advocate was the best, and he was going to take it. Goods that come from far are often rated higher than better articles made at home. But these goods are good.

The Chicago Tribune has been maligning Methodists, and Rev. J. G. McKeown nobly defended them in the same journal; so the truth chased the falsehood fast that time. The slander will do but little harm. Paul's thorn in the flesh did not hurt his case, and probably helped it.

The Advance gives this advertisement for pay; we for naught:—

"TO THE CHURCHES OF CHRIST.—An ordained minister seeks a church needing a pastor—age 40: mode of preaching, extemporaneous. Talents, mediocre. Address, Rev. X. Y. Z., 3 Waring Block, Cleveland, Ohio."

The writer was modest enough, both in his confession of his talents and in his initials. We wonder he did not go a little lower still, and sign himself "&c." He will get elected, we trust, in due time. But what say The Era and the Cleveland Baptist to such advertisements as a proof of their happy ministry?

Of the three hundred and twenty buildings intended for public worship in New York, seventy are Episcopalian; fifty-five, Presbyterian; forty, Methodist; thirty-two, Roman Catholic; twenty-nine, Baptist; twenty-six, Jewish—other denominations claiming each a smaller number of the remaining seventy-five.

Mrs. Van Cott is laboring in Central Church, Lowell.

Read the notice for Massachusetts Temperance Convention next week, at the Melodeon, and be sure to attend. The essays are by distinguished writers, among them Rev. J. B. Dunn, Rev. Wm. R. Clark, Rev. George H. Vibberts, Hon. Rodney French and others. The cause is arising. Help it along.

The Grace Church, of Worcester, will be dedicated next week Wednesday, in the afternoon. Sermon by Rev. Dr. Eddy, of Baltimore. A Feast of Dedication will be held in the evening. Let all attend who can, and help this grand undertaking to its consummation.

We have seen some specimens of the typographic art from the office of Rand, Avery & Co., which cannot be surpassed in beauty of execution and finish.

PERSONAL.

The most excellent taste displayed in the draping of Bromfield Street Church on the occasion of the memorial services to Bishop Baker was due to Mr. Thomas D. Hoyt, jr., a member of our Church in Chelsea. He deserves a call from all who need the opposite festoons of grief or gladness.

Rev. W. S. Studley is in luck. Last year his congregation gave him a present of \$1,000, and this year put in his Christmas stocking a gold watch and chain worth \$300, a greenback of \$100, and a \$500 United States bond. May he have many such lifts along the hard path of itinerancy.

Rev. Geo. P. Wilson, of the Lawrence City mission, knows how to make a live report, as well as a live mission. He fills his pamphlet with true stories, short and pathetic, especially those detailing the victory of the rum power. Few men are as successful in this work as he.

William North, esq., of Lowell, one of our oldest and ablest members, was buried last week Saturday, after a brief illness. He was a sturdy specimen of a Puritan of the oldest times, full of faith and principle. His influence for Christ has been strong and steadfast for fifty years. He has been in the front of every good word and work. A great multitude attended his funeral. Rev. William Rice, of Springfield, is his son-in-law, and Prof. William North Rice, of Middletown, is one of his grandsons.

Agassiz has found a fish nest, which is not a mare's nest. The exploring expedition in the Gulf Stream picked a mass of sea-weed, which proved a nest. The eggs were hatched afterwards into lively fishes. Who knows but we have at last got the sea-serpent in embryo, and can raise leviathans by hand in a colosseum tank? This fish has a hand by which to be raised, and feet on which to raise it. The great naturalist is overjoyed at the discovery, and well he may be.

Geo. L. Brown has one of the finest of his pictures now on exhibition at Williams & Everett's. It is a Naples, and is warmly complimented in the best critical journal of art in this city, the Transcript. It is wonderful for color and grace, pure Italy on American shores. No artist living, in any land, approaches this perfection, and Italy and George L. Brown are getting to be synonymous terms in art. His works are cheap now, relatively to other artists, and much cheaper than they will be when he has laid down his pencil.

Rev. E. W. Virgin, of Shelburn Falls, Mass., has a new lecture, "From Boston to the Golden Gate," which he will deliver as desired.

As we expected, Rev. Mr. Hepworth is getting his share of persecutions already. The Commonwealth calls his "new departure" "a dodge," and thinks it is because he didn't draw a paying congregation. A son of a Methodist sadly forgets his baptism and training in such reflections.

When the venerable Sydney E. Morse, of The New York Observer, was dying in his eightieth year, a grandchild was born in his house. "It would not be strange," he said, "if when the new life came in, the old went out." The babe was put in his arms, and he blessed it and departed. These lines not inaptly fit the touching event:—

MEETING ON THE THRESHOLD.

In that home was joy and sorrow, where an infant first drew breath.

While an aged sire was drawing near unto the gate of death; His feeble pulse was failing, and his eye was growing dim— He was standing on the threshold when they brought the babe to him.

And awful darkness resteth on the path they both begin, Who thus met upon the threshold—going out and coming in. Going out unto the triumph, coming in unto the fight; Coming in unto the darkness, going out into the light. Although the shadow deepened in the moment of eclipse, When he passed through the dark portal, silent blessing on his lips;

And to him who bravely conquers, as he conquered in the strife, Life is but the way of dying—death is but the gate of life! Yet awful darkness resteth on the path we all begin, When we meet upon the threshold—going out and coming in.

DEDICATION IN BRISTOL, N. H.

The Methodist Episcopal Church in Bristol, N. H., has built a new house, and dedicated it.

The dedicatory services were conducted by Rev. J. Pike, P. E., on Wednesday, January 3d. Revs. R. Tilton, R. Dearborn, J. Hooper, J. Thurston, A. E. Drew, and the pastor, participated in the exercises. Hon. S. W. Fling had charge of the choir. Prof. G. H. Ryder, of Boston, was the organist, and Rev. I. G. Bidwell, of Cambridge, the preacher of the occasion. The sermon was Scriptural in doctrine, apostolic in spirit, and episcopal in proportions.

The people generally were made to realize as they had not done, the shrewdness, malignity, and power of the devil, and also the majesty, might, wisdom and holiness of the Christ; and we trust many a soul went away with a stronger purpose to fight for Christ, and defeat the devil in this irrepressible conflict of ages.

The Congregationalist ministry was represented on this occasion by the venerable Father Conant, for many years pastor in Hebron. The Freewill Baptist clergy, by Elders Calley, Fisk, and Abbott. Of our own ministry, we noticed Bros. D. C. Babcock, C. W. Millen, G. W. Ruland, M. W. Prince, J. Brown, A. C. Coult, C. H. Chase, and N. Norris. The venerable Walter Sleeper, of the local ministry, and Bros. C. W. Taylor, C. J. Fowler and W. Dearborn were also present. At the close of the sermon, Bro. Drew, in behalf of Miss Luzetta Draper, presented to the Society as a memorial of the late J. C. Draper, a beautiful silver communion service and baptismal font; several articles of furniture were also presented.

The church has 535 sittings, which are to be annually rented for the payment of current expenses of the Society; 400 are already rented. The audience-room is heated by furnaces in the vestry, and lighted in the evening by the use of Perkins and House's Non-explosive Kerosene Lamp; which, together with the fine-toned bell in the tower were obtained from generous souls, mostly outside the Society, in response to an appeal by Judge Fowler, the president of the trustees. Toward the Bell, Messrs. S. S. Sleeper, of Boston, S. S. Merrill, of Milwaukee, and W. H. Abell, of Bristol, paid \$250 each.

In the basement, above ground, well-ventilated and lighted, is a fine suite of rooms, as follows: Trustees-room, Library, Pastor's Room, Ladies' Kitchen furnished with stone sink, crockery, running water, etc., for the use of the Ladies' Circle, a class-room, and a large vestry for the accommodation of Sabbath-schools and prayer-meeting services.

The total expense of the house finished and furnished will not exceed \$19,000; and the indebtedness above available funds and subscriptions, it is hoped, will not much exceed \$4,000.

On the evening of dedication-day there was an organ concert in the house, given by Prof. Ryder. The churches in Bristol are now uniting in the observance of the week of prayer, with hope of seeing good accomplished in the quickening of the churches and the awakening of sinners.

BOSTON PORT AND SEAMEN'S AID SOCIETY.—A public meeting of the Boston Port and Seamen's Aid Society was held at the chapel of the Children's Mission, in Tremont Street, on the 11th. The President of the society, the Hon. Albert Fearing, occupied the chair.

The usual report of Mr. Charles Henry Parker, Treasurer of the Society, showed that the balance from last year was \$1,731.01; receipts from dividends and interest, \$31,179.28, and the total receipts of the year, \$7,137.17; total expenditures, \$10,438.30. Two legacies amounting to \$3,500 had been received during the year. The report of Mr. Nathaniel Hamilton showed that 1,665 boarders had been received during the year; aid had been rendered to 62 shipwrecked and unfortunate sailors; \$222.42 had been expended for clothing, and \$332 for board; \$754.28 had been paid from the store for work.

The Rev. Mr. Noyes, of the Seamen's Bethel, presented his report, showing the interest which had been manifested in the seamen of Boston. It had been estimated that at least 600,000 seamen had received the gospel from the lips of Father Taylor, to say nothing of the labors of his co-workers, and the other pastor of the Bethel. The approximate number who had been hopelessly converted to a religious life under the influence of the Bethel could not be less than 20,000. Since the first of May 18, 602 pages of tracts had been distributed, 3,599 religious papers circulated, and 113 Bibles and Testaments, and 105 other books and magazines distributed. The number of vessels which had been boarded was 164, and the number of visits to boarding-houses, exclusive of the home, was 73; and the number of visits to hospitals, 22. The report closed with fitting tribute to the memory of Father Taylor.

After singing by the Bethel choir, short addresses upon the past and present usefulness of the society were made by the Rev. Mr. High, of East Boston, and several other gentlemen.

PRAYING BAND CONVENTION.—The old Common Street Methodist Church in Lynn was filled on Wednesday afternoon and evening, 10th instant, with one of the most densely packed congregations witnessed in this venerable edifice for a long time, in attendance upon the regular third quarterly meeting of the "Praying Band Union," organized at Waltham about one year ago. Twenty-one bands were reported, representing a membership of 350—about 236 delegates being present at the convention. It was stated that about 130 public meetings had been held by the different bands composing the union. During the past quarter nearly 1,000 persons had manifested an interest in the prayers of the members and churches, and something over 100 conversions are reported. The afternoon was devoted to the transaction of business and the discussion of the following topics: 1. What is the first duty of the praying bands, and how can they best advance the kingdom of Christ and promote His glory? 2. In our prayers and exhortations, how far should we rely upon the Divine Spirit, and how far on previous preparation? In the evening a praise-meeting followed by a prayer-meeting, filled up the time from 6.45 till near 10 o'clock. The next meeting (the second Wednesday in April), is to be held in East Boston, at the Meridian Street Church. Superintendent Prescott kindly provided an extra train for the members which left for Boston at 10.15. Delegations were present from Leominster in that direction, and Bridgewater in the opposite; and probably a State Convention which will soon be in order, will reveal the fact that nearly or quite 1,000 members are enrolled in this most modern Christian enterprise.

NEW ENGLAND EDUCATION SOCIETY.—The following letter from a good brother whose means are known to be limited, but whose heart is large and loyal to Christ, deserves the response which its contents call for. Who will respond at once to the proposition of the brother?

"LYNN, Jan. 8, 1872.

"BRO. MAGEE:—Having just read the appeal of Bro. Warren, in the last HERALD, 'that aid be given to the young men just about to enter the ministry,' I desire to make a proposition. Some one suggests \$200 per year will aid one. My means are limited, but I will make a Sunday offering of one dollar, and remit to you each month. If three more can be found of like mind, one will be provided for. Please find enclosed \$4.00 as the January payment."

We withhold the name of the writer by his request. Brethren, please to send your contributions to Bro. Magee, or to E. OTHEMAN, Chelsea.

By rule of the Society, \$200 would aid two beneficiaries one year at the Seminary in Boston.

As the HERALD comes to our Boston subscribers on Wednesday morning, we are enabled to speak of the Methodist Reunion in Music Hall, on the evening of the 17th, which promises to be the grandest gathering Methodism ever saw in this city. The "Jubilee singers" who come expressly for this purpose, and return the next day to New York, will give every ticket holder more than the worth of his money, aside from the supper. Mr. Beecher says "they sing only as they can who have kept time to a master's whip." All New York is wild over their singing. There are twelve of them. Let everybody be there.

COMMUNION WINE.—Editor of ZION'S HERALD: Allow me to call the attention of your readers to the "Fruit of the Vine," prepared by John W. Richardson, of Medway, Mass. It is the pure, unfermented juice of the grape, without the addition of water or sugar, and hence its claim to the above name. Fermentation is prevented by the application of chemistry. The wine is put up in bottles—five bottles to a gallon—and sold at the rate of \$4.00 per gallon. Mr. Richardson will pack the bottles in boxes, and send to any part of the country.

WM. M. THAYER.

Greenwich Seminary, of which Rev. D. Ela is president, has the fullest term it has known for ten years. Its common English, classical, musical, and commercial departments are all flourishing. Its faculty are hard at work and enthusiastic, and the best of all is, a large number of the students are earnest Christians.

Rev. D. Dorchester, East Salem, baptized five converts from Popery, at his church, on a recent Sunday. The Romanists make no such accessions from Methodism. The Lord is marching on.

Saugus has a new parsonage, large, square, fit for a king, or Bishop, or a Presiding Elder. Rev. Mr. Wagner did it. Sorry he can't stay to enjoy it.

The revival in Tremont Street Church increases in interest and power.

The Methodist Church.

MASSACHUSETTS.

NEW ENGLAND VILLAGE.—The last day and evening of 1871 is one to be long remembered in this place. Some fifteen of the Praying Band from the Trinity Church, Worcester, were present to aid us. Seldom, if ever before, have the people here heard such singing, such a lifting up of the heart to God in songs of praise. The time was nearly all given to personal experience, and a large number testified to the saving power of Christ. Among them, we heard, for the first time, a mother and her two daughters. There was a great deal of feeling, and considerable weeping by the unconverted during the evening, and we confidently expect soon to see many of our Sunday-school seeking the Lord with all their hearts. The Band from Worcester has been present three Sabbath evenings with us, and we take this opportunity to publicly express our thanks, and that of the Church to them, for their earnest and unceasing efforts in behalf of the cause of God in this place.

FLORENCE.—Rev. T. Bishop writes: "There has been good religious feeling among us all the fall. The Springfield Praying Band has been with us two Sundays, and helped matters. Last watch-night I baptized twenty-four, and received some thirty on probation, and a few more are yet to come. Among these are several heads of families, one father and his little daughters. Prof. Tourjee has spent a Sunday with me, and waked the people up by one of his grand praise-meetings, which we repeated 'on our own hook' last Sunday evening, as a part of the services."

IPSWICH.—The Methodist Episcopal Church in this old town, Rev. C. H. Hanaford, pastor, has been experiencing a blessed season of religious interest, and sinners have been crowding the anxious seat, and the Church much revived.

MAINE ITEMS.

The Young Men's Progressive Christian Union in Lewiston has opened an evening school for poor children, who are obliged to work in the mills, and cannot attend by day. There are large numbers of this class, who otherwise would receive no such instruction. This is truly a noble and praiseworthy work.

A good revival interest is now prevailing in Minot, in the vicinity of the Shaw school-house, under the labors of Rev. N. W. Plummer. It is hoped that the good work will spread throughout that whole community. Such a work is greatly needed, also, in many other places than Minot. Will not Christian ministers and Christian people everywhere strive to advance the good cause? O, how much need of faithful, persevering effort to bring sinners to Christ.

Hannibal Ingalls, of Mercer, recently deceased, left by will to the Methodist society in that place \$500, the annual interest of which is to be appropriated to the support of the Gospel. Mr. Ingalls had been for many years a worthy member of the Methodist Episcopal Church. He was also a valuable citizen, and must be greatly missed in the community where he had resided for so many years.

The Methodist society in Vienna are raising a permanent fund, the interest of which is to be used for the support of preaching on the Vienna Circuit. Some five or six hundred dollars have been subscribed to this fund already. The society contemplate a new parsonage the ensuing season. It is hoped that this expectation may be realized. A parsonage suitable for the preacher's family, is a stern necessity on every charge. Why not give attention to this important subject on all our charges? Move, brethren, at once, where you have no preachers' houses, and stop the cry, "What shall we do for rent for the preacher?"

The Methodist Church in Madison and Anson is enjoying prosperity. Rev. C. K. Evans and his estimable lady were generously remembered in the distribution of presents on Christmas eve. Good enough for them. They deserved it all, and more too. They are making every effort in their power for a new house of worship in Anson village, where such an accommodation is greatly needed. Some thousands of dollars for this purpose have been already secured, and the prospect is good that the house will be built the coming season. Any of our rich and benevolent men from abroad who wish to make good investments in such a way, will please confer with Mr. Evans upon this subject. His post-office address is Madison, Me. Favors of this kind will be very thankfully received, however small. The house ought to be built the coming season without fail. Who will respond? C.

CAPE ELIZABETH.—Rev. B. Freeman writes: "The Methodist Episcopal Church, Ferry Village, Cape Elizabeth, is enjoying prosperity. My predecessor, Rev. Wm. H. Foster, did much to elevate the standard of piety. We are now reaping the fruits. For six months every week some have commenced a religious life, among whom may be seen the aged as well as the young, and those of middle life. At class-meeting, one remarked, 'One week's service for the Lord has afforded me more peace and satisfaction than sixty years in sin.' Among those who came to the altar to receive baptism a few Sabbaths since, was one whose age is nearly threescore and ten. The good work is still progressing.

"Allow me in this connection to say, that this charge has some very efficient laborers among the ladies. Of the number, I may name Sister D. M. Pillsbury (formerly Pettengill), of Pine Street, Portland, President of the Circle. Under its auspices a visit was made to the parsonage by many, recently, and we were made happier and richer by their friendly greetings and generous offerings.

SEBEC.—Rev. D. Godfrey writes: "On December 17 we baptized two, and admitted four into full membership; and on December 9 we received six into the class. We have a few earnest, praying souls here, who are pleading with God for a richer display of His power to save. Bro. L. C. Dunn is on the East Bradford part of the charge, and is having prosperity. Our people here are getting along very well in paying his claim. On the eve of the 25th, a Christmas tree bore your humble servant a liberal gift, for which he is thankful."

MEMORIAL SERVICE OF THE LATE BISHOP OSMON C. BAKER.

This deeply interesting and solemn service was held in Bromfield Street Church, on Monday evening, January 8, Rev. Dr. W. R. Clark, presiding. The audience-room was appropriately dressed in festoons of black and white, extending around the cornice, and in front of the pulpit was a portrait of the deceased also enveloped in the insignia of mourning.

At seven and a half o'clock, the church being comfortably filled, the services commenced with an organ voluntary, after which selections from the Scriptures were read by Rev. S. F. Upham, pastor of Winthrop Street Church, Boston; followed by prayer by Rev. D. Sherman, Presiding Elder of Lynn District.

An impressive psalm being read and sung by the choir and pastor, Rev. V. M. Simons, Rev. Dr. Clark, in a few sweet and touching words, spoke of the occasion as being one of peculiar solemnity. Within two years four Bishops of our Church have closed their earthly labors, whose names were household words. The Church has been wrung with grief and filled with anxiety for the health of the remaining Bishops. Osmon C. Baker was the only Bishop born and bred in New England. The sadness of the hour was much relieved by the presence of those with us who were intimately acquainted with the deceased. Dr. Clark then introduced Rev. Dr. Patten.

ADDRESS OF REV. DR. PATTEN.

As others are to speak, I may simply say that I have enjoyed a long and somewhat intimate acquaintance with our departed Bishop. More than forty-three years ago we met in Wilbraham, and studied together, preparatory to entering college. While at the Academy, under a gracious visitation of the Spirit of God, we both penitently knelt before the cross, and consecrated ourselves evermore to the service of Christ. At college, as class-mates and room-mates, we were companions in study, in daily social intercourse, in the morning and evening prayer, and frequently in ministerial labors. At a later date we resided, during fourteen years, in the same city, and enjoyed frequent brotherly interviews.

After this long familiarity with Bishop Baker, I esteem it no ordinary privilege to bear testimony to the purity of his private life, the sincerity of his friendships, the transparent beauty of his piety, and to his fervent love of the cause to which he devoted the zeal of youth, and the culture and strength of manhood.

I love to think of the unaffected simplicity of his character; of his tender interest for the welfare of others; of his delicate regard for the feelings and reputation of his brethren, absent as well as present,—a regard so delicate, that he rarely, if ever, uttered a word in the confidence of private friendship, that could not be safely repeated in the public ear. I do not wonder that such winning qualities secured him the warm esteem of his college mates, and the friends of his early years. The same sunny face, the same smiling "God bless you!" drew around him, in later years, in the Seminary, and in the numerous Conferences which he visited, a multitude, especially among the young men, who have embalmed him in their hearts, and feel that, in his death, they have lost a true friend.

His friendships, thus artlessly formed, were as lasting as they were pure. When Bishop Baker gave his heart to a friend, it was not with the expectation that the union would be ephemeral, but rather with the unsuspecting feeling that the friendship would be as enduring as life. Hence he seldom lost a friend. Even those who differed with him in religious opinion, or failed to concur in his judicial decisions, always hailed him as a friend and brother, and cherished towards him feelings of respect and love.

I love especially to think of the piety that gave tone and complexion to his private, as well as to his public and official life. I may but allude to it.

You who were familiar only with the subdued manifestations of his later years, may be surprised to learn that in earlier life his piety was sometimes demonstrative. I have seen his face, like that of Moses, all radiant with divine light, when he seemed to be shut out from the world, and in communion with the Invisible; and when he returned to earth, I have heard bursting from his lips, and trembling along the walls of the place of prayer, most fervent praises. In these sublime communings with the Triune God, was he not preparing himself, or rather being prepared, as was his Lord and Master, for the fearful responsibilities which he was hereafter to assume as a guide of youth, a teacher of young men called to the ministry, a Bishop in the Church, and a dispenser of the ministries of grace to the nations?

His piety was modest and unassuming. Who ever saw Bishop Baker "exalted above measure" with the offices and honors which he bore, or by the attentions bestowed upon him as a chief minister in the Church?

His piety was childlike and exemplary. It was his uniform custom, on his return from his Episcopal visitations, to take his place as a simple Sabbath-school teacher, and in the weekly prayer-meetings to kneel with his brethren, and to relate the experiences of his religious life like the humblest babe in Christ. His piety was simple-hearted, but intelligent, sunny and sanctifying, deep-toned and pure; so pure, that he has bequeathed to the Church a private and a public life without reproach, and his official ermine without a stain.

He was distrustful of himself, but ever true to his convictions of duty. I recollect that when he was elected a Professor in the Biblical Institute, in Concord, N. H., he would not at first accept the call; nor dare he decline it. But when, after prayerful consideration, he was satisfied that the call of his brethren was the call of God, he was found at his post, though it cost the sacrifice of his private wishes and his pri-

vate interests. In accepting the office of Bishop, to which he was elected within these walls, and consecrated at this altar, and in meeting the responsibilities, and enduring the sacrifices and toils of his high official position, he was always true to his convictions of right and duty.

Yet some have called him timid. It is true, he was modest and retiring. He was prudent and careful. He could endure an insult or an injury with the meekness of a lamb. But he was timid, never! There was a spirit in him that would have led him to the stake, and covered him with the glories of martyrdom before he would be treacherous to the claims of God and duty.

Others will speak of him in his relations as minister of Christ, as Superintendent of our Foreign Mission work, and as a Bishop in the Church of God.

I must pause. The record of his earthly life is closed, and he is gone, too early, to his reward on high. Already he has joined his associates in labor: Thomson, Kingsley, Clark, and his other associates in early study and toil; Fisk, Dempster, McClintock, and the four little cherubs that angels kissed away from his earthly home, and he has found more to greet him there with a seraphic welcome, than remain here to mourn his loss. He is gone, but has left to his weeping family and a smitten Church "his works," and the influence of his bright example. The memory of such men is a treasure to the Church of greater worth than the trophies of a hundred battle-fields, and the laurels and cenotaphs of a thousand warriors.

May these young men, preparing for the Christian ministry,—

"Catch his falling mantle; nobly trace
His every footprint through the realms of grace;
And when they quit this scene of toil and strife,
Exclaim, 'Through Christ we are saved;' and soar to life."

ADDRESS OF REV. ELISHA ADAMS.

I come from the home of the Bishop to pay tribute to a life-long friendship. I was intimately acquainted with him for thirty-five years; was more in his company, traveled with him more miles, conversed with him more hours than any man living or dead. His temper was never ruffled. I never heard from his lips what might not have been said in refined society.

In 1852 he was chosen Bishop, and carried out in every respect the advice of Paul to Timothy. He was a true Bishop, an overseer in the Church of God. Timothy was blameless, and free from immorality. Such was the case with Bishop Baker. No scandal was attached to his name. He was guilty of no improprieties, but he was pure and blameless. He was pure in doctrine, and loved the Discipline. He was truly Wesleyan, and he considered that to be Scriptural. He held to the form of sound words.

His second characteristic: He was the husband of one wife. His domestic relations were of the happiest kind. [The speaker then referred to the testimony of his wife.]

Third characteristic: He was vigilant, sober-minded, and watchful over all the interests of the work, travelling 10,000 and 20,000 miles a year, in perils by sea and land. His correspondence was extensive. He dedicated many churches, preaching to the weak as well as the strong. When at home he was always in his church on the Sabbath; also, at the Sunday-school, and meeting in the evening. His office never was a sinecure, and is not now his work is done.

Fourth characteristic: Sober, sound, well-balanced. In early life he had a strong, healthy mind, and always was a wise counselor. This gave him great power in the Cabinet. The stockholders of a prominent bank in his native city elected him one of their directors for several years in succession.

Fifth characteristic: Of good behavior; in a word, a complete gentleman; always wore his honors in a modest, unassuming manner; always courteous, and ready to give advice and aid to all. His personal appearance and dress always neat. With him to profess faith in Christ comprehended everything.

Sixth characteristic: Given to hospitality. Friends and strangers made to feel at home; his gifts were always equal to his means.

Seventh characteristic: Apt to teach. No one should be allowed to enter the ministry, or remain in it, who is not well qualified to teach others. The Bishop felt the force of this, and so obtained an academic and collegiate culture. For fifteen years he taught in Newbury Seminary, and in the Biblical Institute at Concord, N. H. He always made good scholars, where he had good material. His style was precise, perspicuous, and methodical; but little impetuously, calm, powerful, and full of good sense; ornate, but with chaste elegance. There was no book with which he was so familiar as the Bible, and none he loved so much; still, his other reading was extensive and varied.

Eighth characteristic: Not given to wine; no striker. Bishop Baker was a strict Temperance man, a Prohibitionist.

Ninth characteristic: Not greedy of filthy lucre. Before he became Bishop there was no one year in which he received over \$500, many years much less. He expended frugally on himself and family.

He began to fail in health about six years ago. He traveled six days without stopping, and while going over the mountains from Denver he received a paralytic shock. Two years before his death another stroke prostrated him to his bed, and on the 20th of Dec. he sweetly fell asleep without a struggle or groan. May many rise up to call him blessed.

The hymn, commencing with the line,—

"Servant of God, well done,"

was then read by Rev. Gilbert Haven, and sweetly sung by all the congregation. The Chairman of the meeting then stated that Dr. W. L. Harris would be unable to be present, owing to the very pressing duties of his office, that of Secretary of the Missionary Society.

BISHOP JAMES

was then introduced, and spoke substantially as follows:—

The object that has convened us, and the circumstances under which we assemble, remind me of the rapidity of the flight of time. As I look over the audience before me, where are the ministers that first directed the work? Where

are those who so earnestly labored for the salvation of souls, and the upbuilding of the Church? Fisk, the gifted, the cultured, the pure, the spiritually-minded; the educator of the young; fascinating in his speech; Timothy Merritt, whom Bromwell would call a mighty man of God; George Pickering, the Christian gentleman and model pastor; and the great Edward T. Taylor, unlike all his contemporaries; unequaled in his style, his eloquence, improvised for the occasion, thrilled both the bodies and souls of his hearers.

Time will not permit me to speak of Brodhead, and Fillmore, and Peirce, and Dow, and Joseph A. Merrill, and hosts of others, of the excellence of their character, and the power of their ministry, of their presentation of evangelical doctrine and personal experience. In my first visitation here, I met Bishop Soule; and in my second, Bishop Hedding. I was impressed with the majestic mien, the authoritative administration, and the great doctrinal sermons of the former; and by the dignity, profound wisdom, prudent administration, and generous sympathy of the latter. I enjoyed afterwards the friendship of these great men. Bishops Hamline and Clark have also gone, natives of New England, whose names are well known, and cherished and admired by all the Church. As I have lifted the eye of faith to heaven, and have seen this constellation of stars, some of them of the first magnitude, all glowing with divine lustre, I have asked, "Who are these? Whence came they?" and the reply has seemed to come back, "Then shall the righteous shine forth as the sun, and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." I anticipate soon a happy greeting with them all. How could I be otherwise than in hearty sympathy with the object and service of this occasion?

When so much has been written, and printed, and read, and others have spoken from personal knowledge and acquaintance, how can I add more? And yet it seems fitting that one of his colleagues should say something touching his character, life, and fellowship. His life was an illustration of the intimate connection between a virtuous boyhood and a noble manhood. He was early converted; his parents taught him; in youth, the principles and precepts of Christianity. It is to this that he owes the excellency of his character, and the beauty and utility of his life. I desire to call especial attention to this relation of Christian childhood and youth to the subsequent life. I would also impress upon parents the great advantages of a Christian education. Bishop Baker was converted at Wilbraham, and carefully prepared statistics show that no class of young men are so largely converted to God as these students in our seminaries. One of the speakers was educated in the same school, and also many others who are now Christian ministers; and there are present laymen before me who, by their means and influence, have greatly aided our educational institutions, and thus helped to build up the Church of God. Will not these deeds make their life on earth sublime, and enhance their bliss in an eternal life with God?

There is quite a connection between Bishop Baker's early piety and his mature Christian experience; though converted in youth, he continued to grow in grace, and the knowledge of the deep things of God. He had great richness of experience and fullness of religious knowledge.

Though a man may be sanctified when converted, there is a great difference between the sanctification of yesterday and that which has been growing twenty years. Bishop Baker had this ripe religious experience, this fullness of the blessing of the Gospel of Christ. If I could impress, then, these points during this service, I would gladly do so. How great are the benefits of a virtuous childhood! We are saved from vicious habits and evil associates, and in after years we are more virtuous and more zealous for God. We may be wicked in youth, and reform, but the evil effects remain. Hence our schools are a great benefit, by their restraining force; a grand instrumentality of Christianity. If our children are to be educated, they should be educated in our Church institutions; and when there, let there be ardent desires and ceaseless prayers that they may be converted to Christ.

Bishop Baker's power was in the faultlessness of his character and life. This is a greater moral power than we can well appreciate without examination; a Christian example of spirit and deportment, what a power!

The Bishop then alluded to George Washington and John Wesley as examples; the latter was not pre-eminent for any one gift, but for his many gifts, and for the harmony and unity of them in the exercise of his ministry. Hence it was that he led so many sinners to Christ. This faultlessness was what gave Bishop Baker his official position. When a teacher was desired, his name went before the trustees, and he was elected, for there was no fault found in him. In the third year of his pastoral work, a Presiding Elder was needed. Mainly on account of the faultlessness of his character he was appointed. A few years later, when the General Conference met in this city, four Bishops were needed, and it was fitting that one should come from New England. After a careful and searching examination he was chosen. He had great mental ability, and administrative power, and was without any idiosyncrasies or partisan feeling.

The Bishop drew a beautiful and forcible comparison between the pole-star, which by its steady light has guided myriads of wayfarers into their desired haven, and the brilliant and startling comet that blazes across the heavens, only to dazzle for a time, and then be lost forever. Bishop Baker was as the pole-star, in the calm and certain light he shed over the Church and the world.

He had quick judgment and a sound mind, moulded by a rich religious experience; was an able expounder of the Scriptures, a successful preacher of the Gospel. His love for the Church of Christ and the welfare of humanity was his governing spirit. He was patient and enduring in privation, ready for every good word and work.

The fatal arrow reached him when crossing the Rocky Mountains, to carry on the aggressive work of the Church. He endured patiently and meekly his sufferings. I doubt if ever he had an enemy on earth. Even disappointed ones were not offended. To me, personally, his loss is a sore bereavement; he

was my cherished friend; I confided in him. We entered into the closest communion with one another, owing to the sameness of our work, and it was a fellowship of labor and love. I anticipate with great satisfaction meeting him again when my brief life is over, where we can recount a history so exciting, and unite in the song of redemption, and be made kings and priests unto God the Father. To Him be glory forever Amen.

Rev. Mr. McKeown then read, and the choir and congregation sung the beautiful hymn, —

"Come, let us join our friends above."

After which Rev. Mr. Pike, of the New Hampshire Conference, pronounced the benediction.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. XIV. 21.

MISSIONARIES NEEDED. — Throughout the entire foreign mission field, the universal cry is, send us Christian laborers. The missionaries already in the field say, send us help; fields are everywhere opening, promising the richest and most abundant harvests, but no reapers to gather the ripened grain. A short time before the death of the much-lamented Mrs. Van Meter, a most devoted missionary connected with the Bassein Mission, Burmah, she wrote the following touching words on the subject, which must affect all who read them: —

"The great need of our field is preachers. We can hardly have patience to wait for our young men to graduate at the Theological Seminary. Our students will all receive calls before their graduation, and that, I believe, is generally considered complimentary both to the seminary and to the students. We shall wait with interest to see how many of these members will return to the fostering care of their former homes. What a pity! How sad! How exceedingly sad that there should not now be a man in this field preparing to go on with this work where he who is gone left it. I have said so much about this without the response, that my heart is sick. My tears now speak; but I have not words to write. Is no young missionary and his wife to come now to this field?"

MADAGASCAR. — Christianity is advancing rapidly in Madagascar; it has already achieved one of its greatest triumphs here. The report of the Mission for 1870 presents the following encouraging statistics: — number of missionary stations, 13; number of out stations, 621; number of English missionaries, 19; native pastors, 25; native preachers, 1,986; Church members, 20,951; native adherents, 231,759; schools, 359, with 7,919 boys, and 7,918 girls as scholars; Local contributions to the mission, £3,611, 16s. 6d. Increase for the year of native preachers, 1,051; increase of Church members, 10,405; in native adherents, 78,752; in schools, 217; and in scholars, 10,567.

THE CHRISTIAN WORLD, the organ of the "American and Foreign Christian Union," published at New York, is one of the most instructive and valuable monthly magazines published. Its wise selections from the current literature, its original articles showing the condition and problem of Romanism, the pressing demands of Protestant Christianity, and its latest religious intelligence, give it a value, which should place it as one of the choicest monthlies of the age, in every Protestant household.

THANKSGIVING FOR THE SUCCESS OF MISSIONS. — Never did a new year open with more cheering prospects of the foreign missionary work. The past year has been one of extraordinary success throughout the mission field. Nearly every mission has been greatly blessed in its work. In Madagascar, glorious triumphs have been won. In Polynesia, the Bushman has been reached, and brought under the elevating and saving influences of Christianity. Marvelous things have been wrought by the Gospel in South Africa. The work has prospered greatly in the Sandwich Islands, and through the churches of those islands the truth has achieved mighty triumphs in the South Seas. Pagan and Mohammedan countries have felt the saving power of Christianity as never before. Catholic countries have thrown open to the Gospel light in a most remarkable manner. Italy, Spain, and Mexico have witnessed glorious triumphs of Protestant Christianity. To whatever point in the great field we turn the eye, we see heathen darkness fleeing, and the influences of the truth elevating and saving the people. Let us be thankful for what has been wrought in the mission work the past year, and expect more striking manifestations of Gospel truth in saving the heathen the present year. Much depends on the Church at home. Rally as never before, and expect and labor for greater triumphs of saving grace among the heathen in 1872, than were ever before experienced.

Prospects for the improvement of women in Turkey are brightening.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

THE LOCATION OF BUILDINGS. — One of the most important things that a farmer has to decide when he is about to put up new buildings, is how to locate them so as to secure all the advantages that may be within his reach. First, a dwelling-house should never be located where there is likely to be water in the cellar, and a wet soil should always be avoided. The house should always, where it is possible, be placed facing the east or south, so as to get the bright, health-giving sunbeams into nearly all the rooms. Many otherwise sensible people make sad mistakes in locating their houses, and find it out after some of their family have fallen victims to diseases caused by the unhealthiness of the location of the dwelling-house. We have seen many a cellar when at certain seasons of the year there could be found water to considerable depth in them, and the wonder is that any person could be so short-sighted as to build on such a spot. We could enlarge on this point, but we hope that none will be so blind as to wholly disregard the laws of health, and so need to be told of their duty over and over again. In locating out-buildings, not so much care need be observed; still, it is quite important that the best judgment should be used, especially in locating barns. It is always better to have a cellar under the barn; and it should, if possible, face east or south, so that the pigs under the barn, and the cattle that are turned out in the yard, may be protected from the cold north winds. There are other considerations to be taken into account in placing out-buildings. They should be conveniently situated, so as to save time and labor as much as possible; yet we would not advise the hitching together of all the buildings on the farm, as is too often the case in the country, because in case of fire all would be consumed. It is generally better to place all farm buildings on elevated land, if such a place can be found on the farm. Volumes have been written on these matters, we know, and put in better terms than we are able to give, but still we feel it important to call attention to the matter again.

BOOK FARMING. — Many good, sensible, practical farmers seem to join in the cry against those whom they choose to denominate as "book farmers," as though it was a disgrace to any man to follow the suggestions of good writers on agriculture. Why should not the farmer gather information from books as well as from the field and garden? Why is it any more a disgrace for the farmer to read and study upon those matters pertaining to his calling, than it is for the lawyer, minister, or doctor to read upon matters relating to their several callings? Let no man despise books or book-farming, so far as the latter is profitable to him who practices it. The proof of the pudding is in the eating. The most intelligent farmers are the most successful. It is easy enough to go along in a slipshod manner, living from hand to mouth, hitting the mark once in awhile, and missing it very much oftener. Young farmers, especially, should not be contented to remain ignorant, and walk in the old path in which their fathers have so unprofitably walked, possibly for many years. Be willing to glean knowledge from every field.

FLOWERS IN THE WINDOW. — See that these beautiful objects have suitable care from day to day. Water them, keep off the vermin, wash them once a week or so, and occasionally give them a little guano in the water that is applied. Let them have all the sunlight possible, for most plants do not well in the shade. Home is made pleasant by beautiful plants, and children as well as others are made the better by their cultivation and care. It is a cheap and available source of pleasure, and within the reach of all. How often have we been reminded of this, as we have seen a rose geranium, or some other plant in the window of some poor person who could not afford a flower-pot, but made use of an old tea-pot with the nose knocked off, or some other vessel of little value. Flowers educate and refine. We always feel that we can put more confidence in those that love flowers. We are better Christians for growing flowers and enjoying their beauty. Count not that time and money lost that is devoted to their growth.

WORK FOR THE SEASON. — Provide well for the wood-pile.

Ice. — Now is the time to secure a good supply of this indispensable article.

Cattle should receive regular attention. We almost despise the man who allows his stock to become poor and lousy, just for the want of a little care.

Read and Study. — There are many stormy days when it is not pleasant, or hardly possible to work out of doors, that the farmer should devote to the improvement of his mind. This is far better than loafing about the village store, or worse, the village tavern, as is the custom with many in the back country towns.

Obituaries.

Died, in Orrington, Me., Dec. 14, 1871, Mrs. BARBARA SWETT.

The subject of this sketch was born in Chatham, Mass., July 10, 1786, and had, at the time of her death, entered upon the sixth month of her 86th year. She was early married to Knowles Harding, of Chatham; was converted in 1817; and the next year moved to Orrington. Sister Swett belonged to a hardy and long-lived family. Compared with the average of modern American women, enervated by unhealthy modes of life, she was capable of great endurance. And it was by "reason of strength" that she was enabled to toil till near the close of life. But her history furnishes no exception to the inspired sentiment, "Yet is their strength labor and sorrow." She buried three husbands, and but four of her eleven children survive her. Her first husband, the father of her children, was drowned. Two of her sons were lost at sea. A third died under the surgeon's knife. But one son met death in the natural way. Three daughters also preceded their mother to the tomb.

For the last two years of her life sister Swett was the victim of a nervous disorder. Her sufferings were painful to witness, and must have been almost intolerable to endure. But the Saviour she sought in earlier life was her support during fifty-four years of affliction and toil. During that long and trying period she maintained her Christian integrity. Such a person could not be "cast off in the time of old age." Of course, with her many years there came to her "labor and sorrow," infirmity and pain; but her death was triumphant. While the silver cord was loosening, and the golden bowl was being broken, the old saint had visions of angels coming to convey her spirit to God.

Hampden, Jan. 4.

A. PRINCE.

Died, in Kane Co., Ill., Oct. 19, 1871, Mrs. MELISCENT H., wife of Franklin C. Severance, esq.

The deceased was a native of Deerfield, Mass., and was raised under the influence of the Congregationalist Church, with which she united early in life, and for which she always entertained a strong affection. While teaching school in New Rochelle, N. Y., she first listened to the Methodist itinerants. Their lucid statements of Bible doctrine, earnest zeal for the salvation of men, clear presentation of Christian experience, especially the higher Christian life, were so in accordance with her own feelings, that she was charmed and won. Returning home, she read "Watson's Institutes," made her Church relation a subject of special prayer, saw the path of duty plain to unite with the Methodist Episcopal Church, of which she continued an active member until prostrated by disease she could do no more for the Master.

Her father's family was the first object of solicitude; she rested not until the last one was brought into the fold. Her pupils were subjects of special anxiety. Sometimes she would close school for days, take her scholars to the house of God, and labor day and night for their conversion. Protracted meetings were her delight. The Sabbath-school afforded a fine field for Christian usefulness; her class of young ladies was always full. In the prayer and class-meeting she always had a word to say; sometimes that word was with power. In the last Great Day many will rise and call her blessed for her influence in bringing them to Christ.

In the spring of 1853, with the family of the writer, she came to Illinois, and the following year became the wife of Mr. Severance, who survives to mourn a second time the loss of a loved companion. In 1868 there were indications of disease, fatal, usually, in its termination. In the following May, her end was supposed near; the brain became so affected, she was but partially conscious. In this condition she lingered for two and one half years, until the wheels of life stood still. While we regret that a life so eminently useful should thus close under a cloud, we rejoice to believe there is light beyond.

Squaw Grove, Ill., Dec. 27, 1871.

D. L. WINSLOW.

HATTIE BELL, the wife of Meshack Bell, Jr., died of quick consumption, in Portsmouth, N. H., Dec. 29, aged 25 years.

The deceased was one of thirty-five, who, a little more than a year ago, were baptized, and joined the Methodist Episcopal Church in this place. The first of this noble band to fall, she was not found unprepared. When asked, as she was about crossing the swellings of Jordan, "Can you now trust your all in Jesus?" she answered, with much assurance, "Yes, yes." It was not without a struggle that she gave up her dear companion and lovely little daughter, and family connections; but Divine grace enabled her to say, "Not as I will, but as Thou wilt." From a child she was amiable, cheerful, and delighted to make all around her happy. She adorned her Christian profession by a well-ordered life, and shrank from no duty, however great the cross. She was eminently conscientious. "Ought" was a word which meant a great deal with her. In every social meeting, though modest and retiring, she had courage and decision to openly confess her Saviour, and always with a clear and unequivocal testimony. "Ye are my witnesses." Such will be remembered on high, and their memory cherished by loved ones on earth.

Portsmouth, Jan. 2, 1872.

C. M. DINSMORE.

Mrs. MARY E. CRANE BOARDMAN exchanged this for a brighter world, Sept. 22, 1871, in Boston, aged 32 years.

Converted to God in 1862, in this city, she ever after maintained a consistent Christian character. Married in 1863, she had upon her the strong ties of wife and mother, the severance of which was at first painful; but grace triumphed.

Amiable, faithful, affectionate, her brief earthly life was "a thing of beauty — a joy forever." When the summons came, though surprised, she was not confounded; she laid off her earthly bonds, and addressed herself to her last journey. Her evidence of acceptance in Christ was clear, her consolations strong, her hopes bright, and her end a grand triumph. Her husband and parents mourn, but not for her — she is safe, and at rest.

M. T.

ALDEN WING, of Fayette, Me., died at his son's residence, in Portland, Oct. 22, 1871, aged 75 years.

He was converted, when about 32 years old, under the labors of Rev. Henry True, and for forty-two years he has been a consistent member of the Methodist Episcopal Church, and for thirty-five years a constant reader of the HERALD. The united testimony of the community where he lived was, "A good man has gone to his rest." The call came suddenly, but he was ready. "Mark the perfect man, and behold the upright, for the end of that man is peace."

A. S. LADD.

Mrs. JUDITH HALL died in Rumford, Me., Dec. 26, 1871, aged 87 years.

At the age of 29 she was married to Mr. Joseph Hall, who survives her, they having lived a married life of sixty-seven years. Many years ago she gave herself to the Lord, and has lived a devoted life. She was waiting the summons of the Master, and after a few days of much suffering, died in great peace.

B. VIVIAN.

Mrs. SUSANNA CHASE, widow of the late Simeon B. Chase, died in Middlesex, Vt., Sept. 19, 1871, in the 90th year of her age.

She had professed faith in Christ for more than seventy-five years, and exemplified that faith in a devoted Christian life. Her efforts were blessed in leading souls to her Saviour. She was one of the first members of the Methodist Episcopal Church in the town where she died. She loved holiness, and manifested a deep concern for souls to life's close. Her sufferings for the last seven years were great, but grace triumphed. Her record is on high.

HERALD CALENDAR.

Dedication at Patten, Me.,	Jan. 18
Penobscot Valley Ministerial Association, at Bangor,	Jan. 22
Rockland District Ministerial Association, Sheepscot Bridge,	Jan. 23
Dedication of Grace Church, Worcester,	Jan. 24
Worcester District Preachers' Meeting, at Trinity Church, Worcester,	Jan. 25, 26
Fall River District Conference, at North Bridgewater,	Feb. 5
Norwich District Ministerial Association, Uncasville,	Feb. 5

The Secular World.

Domestic.

The political muddle in New Orleans in the quarrel between Carter and Warmouth, has resulted in bloodshed. A man by the name of Wheyland was shot by the police, and Carter being charged with being accessory before the fact, the case came up in the first District Court, and ten or twelve witnesses were examined. At the conclusion of the trial, Judge Abell remarked that as the prisoner had not asked to be discharged, he would adopt the suggestion of the counsel and admit him to bail; that it was clear the killing was done by a policeman, but admitting it was done by an officer from the Gem saloon, he (the judge) recognized Carter as Speaker of the House until there was a full organized Senate and House to order otherwise. Even had Carter ordered the Sergeant-at-arms to bring before him absent members, dead or alive, he could not be held responsible for the killing of Wheyland, because Wheyland having been unseated, was not a member. Mayor Flanders asked the President for marshal law, but was refused. We understand it has been granted.

In the Maine Legislature, on the 12th, a petition was presented for a railroad from Bangor to Calais. Railroad affairs will largely occupy the attention of the session.

The engineers engaged by the St. Croix and Penobscot Railroad Company to make a survey for the proposed extension of their line to Grand Lake, have completed their work, and are now engaged in making estimates. The *Times* says they have obtained a better line than expected, and have met but few natural obstacles. The deepest cut necessary is but 15 feet, while the only grade that is at all heavy is but 90 feet in a distance of three miles. It is their opinion that the road can be constructed at a very reasonable cost.

The War Department announces in general orders the death of Gen. Halleck, and requires the usual official ceremonies to be paid in respect to his memory.

It is reported that a discovery has been made by which a prominent office-holder is a defaulter to the government of upwards of \$4,000,000.

The Boston, Fitchburgh, and Clinton Railroad has leased the Framingham and Lowell Railroad for twenty years, agreeing to pay the stockholders of the latter 30 per cent. of the gross receipts. The road will be immediately put in condition for operation.

A staging gave way at Chicopee, on the 13th, precipitating five men to the ground, a distance of about thirty feet, and injuring four of them very severely. Two of them, named Wm. Miles and Philip Smith, cannot live.

Great Britain.

An immense demonstration was made in Limerick, on the 10th, in favor of home rule. Thirty thousand people were in procession, and speeches were made by Butt and others, urging the raising of Ireland from the dust, or rather from the bog. Ireland drinks so much whiskey that it is hard to keep her out of the dirt. When she becomes sober and Protestant, she will be content and happy; not before. Scotland is, even with all her potatoes. An Irish Catholic is unhappy and quarrelsome everywhere.

The Prince of Wales is recovering very rapidly. We hope his sickness will make him a better man, though we are glad to see his immorality has been tremendously exaggerated. "In the fierce light that beats upon a throne," small defects look gigantic. All the more need of being without defects.

A mass meeting of the supporters of Sir Chas. Dilke is announced for the 30th.

Spain.

As we have been murmuring about war between the United States and Spain, owing to wretched Cuban complications, it is pleasing to see that General Sherman's reception by the King, betokens peace and friendship. General Sherman and Lieutenant Grant arrived at Madrid on the 7th. They were presented to King Amadeus by the American Charge D'Affaires. The King is reported as saying that he was pleased to see so famous a representative of the American army as General Sherman, and that he always entertained friendship for the American people. He desired the most cordial relations, as between neighbors, whose interests can only be in the preservation of peace, which he hoped might always exist between the United States and Spain. In the evening there was a banquet at the United States Legation. Toasts were drunk and responded to, the King, President Grant, the armies and navies of the United States, and Spain. Admiral Topete said that he hoped that peace between the United States and Spain may never be disturbed. The foreign minister, De Blas, said that there was no difficulty between the two countries, that is known here, but that can be settled through the representative of Spain at Washington. The same special says that the excited feeling in Spain in regard to the United States has entirely calmed down.

Cuba.

Cuban General Manuel Agramonte, with 80 armed men and officers, belonging to distinguished families, surrendered at Jamaguage, on the 11th, and arrived at Puerto Principe to-day. The surrender was hastened by the troubles caused by Villamel and Zambrana. The balance of Agramonte's band is dispersed about the country preparing to surrender. Agramonte reports that the insurgent bands remaining near Puerto Principe, are preparing to go to the eastern department. Insurgent Colonel Emilio Espinosa has been executed at Santo Spiritus.

Russia.

Advices from St. Petersburg states that Prince Gortschakoff's note to Minister Curtin was published in the official Messenger, an unusual course. It says that Catacazy was ordered to come to Russia as soon as the Grand Duke had departed from the United States, and was informed that he would not be returned to his post. The Prince regrets that the painful affair did not terminate with the acquiescence by Russia in the request of Mr. Fish, who ought then by the rule of courtesy between friendly nations to have considered it finally settled. The subsequent correspondence shows that neither sufficient attention nor respect was shown to the Russian ambassador while performing his duties. Mr. Fish's letters present complaints against Catacazy, and thus invite the Imperial Cabinet to judge his conduct. Many of these complaints Catacazy has satisfactorily refuted, and on the others judgment will be passed when Catacazy has full liberty to present his case. The Prince hopes the justice of this will be sufficiently understood. The United States cannot expect judgment to be passed on Catacazy before he renders his version of the unpleasant affair. The tone of the whole note is that of studied insolence. It is certain that Gortschakoff has lost his temper, and is excessively annoyed. Notwithstanding the expressions of continued amity, there is a decided coolness in the relations of the two nations.

EDITORIAL ITEMS.

Mrs. Woodhull, it is reported, was brought to Boston by the Parker Fraternity, who pocketed \$400 out of her lecture to replenish their wasted coffers, and did not dare to introduce her on the platform, or to let their name be connected with hers.

Rev. Mr. Hepworth's departure has stirred the brethren left behind, exceedingly. Rev. James Freeman Clarke made it the subject of a whole sermon last Sunday, and Rev. Dr. Bellows pursues him in *The Liberal Christian* with a shower of stones. How charitable and liberal is all this!

WINTHROP.—Rev. W. M. Richardson writes: The course of Lyceum Lectures in the Methodist Episcopal Church, Winthrop, closed last Friday evening with a grand concert by ten members of the Handel and Haydn Society of Boston, under the direction of Mr. Horne, of East Boston, one of the most accomplished baritone singers we have heard for years.

The singing consisted of Solos, Duets, Trios, Quartettes, and Choruses, and was pronounced by good judges to be the best concert ever given in this town. Every piece and every part was rendered with a remarkable precision, showing skill in the science; the harmony was excellent, and the audience interested and delighted.

The lectures in this course have all been excellent. The poem delivered two weeks ago by C. H. St. John, entitled, "Flies & Flytraps" was the best we ever listened to. The opening sentences describing the troublesome "little creature" were most happily written and delivered, and the audience was captured at once. The lecturer then showed up in a very impressive manner the "traps in trade," and the devices of Satan, and warned us to keep our eyes open if we would not be "trapped."

A gracious revival of religion is in progress in this town such as has not been seen here for thirty years. Among the converted are little children, young men, and women, and heads of families. The atmosphere of the whole town seems to be impregnated with divine influence.

Burnett's Cocaine is the best Hair-dressing.

Burnett's Cooking Extracts are the best.

Business Notices.

A LARGE PROPORTION

Of all complaints are cured by prompt and judicious treatment. The blood needs to be at all times in a healthy condition, and to have it so, there is nothing so desirable as "POLAND'S HUMOR DOCTOR," which removes from it all humors and impurities, and gives the vital current increased vitality. This medicine is composed of vegetable materials, is of many years' standing, and has the perfect confidence of the community. Prepared at the New England Botanical Depot, 106 Hanover Street.

A POSITIVE CURE is to be found in *White Pine Compound* for all troubles of the Throat, Lungs, Chest and Kidneys. Try it, and be convinced.

Through the length and breadth of the land the celebrated SILVER TIPPED Boots and Shoes are sold by the million, for parents know they last twice as long as without Tips. Try them. For sale by all Dealers.

MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent per annum. Send for a descriptive price list.

Other securities taken in exchange at their highest market values.

Persons having bonds for sale are requested to communicate with us.

W. N. COLER & CO.,

Dealers and Brokers in Municipal Bonds
No. 11 Wall St., New York.
Nov. 16, 1871

Whitcomb's Asthma Remedy.—"A single bottle gave relief."—J. D. Cushing, Toledo, Ohio.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 1,271; Sheep and Lambs, 6,674; Swine, 7,000; number of Western Cattle, 1,500; Eastern Cattle, 10; Working Oxen, Cows and Northern Cattle, 150. Cattle left over from last week, —. Prices of Beef Cattle hundred pounds live weight

—Extra, \$4.50 @ 7.00; first quality, \$4.00 @ 6.25; second quality, 5.35 @ 5.62½; third quality, 4.50 @ 5.00; poorest grades of coarse Oxen, Bulls, etc., \$2.50 @ 4.50; hundred. Nearly all the Beef Cattle are sold by the pound live weight.

Brighton Hides—¾ @ c. per lb. Brighton Tallow—¾ @ 6¼ c. per lb. Country Skins—c. @ — each. Hides—¾ @ 9c. per lb. for country. Tallow—¾ @ 5½ c. per lb. for country. Lamb Skins—\$2.00 @ 3.00 each. Sheep Skins—\$2.00 @ 3.00 each. Calf Skins—16 @ 18c. per lb. Sheared Sheep Skins—\$0.00 each. Wool Sheep Skins, \$3.00 @ 5.00 each. Store Cattle, Yearlings, \$7.00 @ 12.00; 2 year olds \$12.00 @ 25.00; 3 year olds, \$25.00 @ 45.00. Many of the small Cattle that are in a fair condition are sold for Beef.

Working Oxen. Extra pairs, \$200 @ 240; ordinary, \$140 @ 180. Ranch Steers, \$55 @ 65 pair. Coarse pairs of Cattle at \$35 @ 55 pair. There was a fair supply of workers in Market, full as many as the demand required.

Milch Cows. Extra, \$55 @ 90; ordinary, \$25 @ 50. Store Cows, \$16 @ 35 head. Prices of Milch Cows depend upon the fancy of the purchaser. Many of the Store Cows that are in a fair condition are sold for Beef.

Sheep and Lambs. Extra and select lots, at \$4.00 @ 5.00; ordinary, 2.50 @ 3.50 head, or from 4 to 8½ cents @ 3. The Western Sheep were all owned by parties who have agents at the West buying for them, and are sent direct to the slaughter houses from the cars.

Swine. Store Pigs—wholesale, 6 @ 9 cts. @ 7½; retail, 6 @ 9 cts. @ 8½. Columbia County Spring Pigs—wholesale, 6 @ 9 cts. @ 8½; retail, 6 @ 9 cts. @ 9½. Fat Hogs—7,000 @ Market. Prices ¾ @ 1 cent @ 1½. No Store Pigs in Market.

REMARKS.—The supply of Cattle from the West this week was larger in number than that of last, but the quality was not quite as good. Cattle cost less at Albany, and the prices were about one quarter of a cent lower than those of last week. There were some lots of very Extra Cattle, which sold as high as 7¼ to 7½ cents @ 8½, and quite a number of lots commissioned. On account of the short supply last week, Cattle were brought in from the West nearly every day. There was not a large supply of Northern or Eastern Cattle in Market. The trains from both North and East were late.

Commercial.

WHOLESALE PRICES.

January 13, 1872.

BOSTON MARKET.

GOLD.—100¢ @ 109½.
FLOUR.—Superfine, \$3.75 @ 4.25; extra, \$4.75 @ \$5.75; Michigan, \$7.00 @ 8.50; St. Louis, \$7.50 @ \$11.00; Southern Flour, \$6.75 @ 10.50.
CORN.—Western Yellow, 80 @ 82 cents; Western Mixed, 77 @ 79c. bushel.
RYE.—55c. per bushel.
OATS.—55 @ 62c. bushel.
SHORTS.—\$0.00 @ 31.00 @ ton.
FINE FEED.—\$22.00 @ 35.00 @ ton.
SEED.—Timothy, Herd's Grass, \$3.75 @ \$4.50; Red Top, \$4.25 @ 6.50 per sack; R. L. Bent, \$3.00 @ 3.50 @ bushel; Clover, 1½ @ 1½c. per lb.
APPLES.—\$1.50 @ 5.00 per bushel.
PORK.—\$16.50 @ 20; Lard, 9½ @ 10½c.; Hams 10½c.
BUTTER.—25 @ 32c.
CHEESE.—Factory, 14 @ 15c.; Dairy, 10½ @ 12c.
EGGS.—34 @ 40 cents per doz.
DRIED APPLES—8 @ 10c. per lb.
HAY.—\$20.00 @ 35.00 per ton, as to quality.
POTATOES.—\$1.75 @ 2.25 per bbl.
SWEET POTATOES.—\$3.00 @ 4.00 @ bbl.
BEANS.—Extra Pea, \$3.00 @ 3.25; medium, \$2.50 @ 2.75 bush; common, \$1.50 @ 2.00.
LEMONS.—\$3.00 @ 4.50 per box.
CABBAGE.—\$0.00 @ 10.00 @ hundred.
MARROW SQUASHES.—\$2.50 @ 3.00 @ cwt.; Hubbard, \$3.00 @ 4.50 @ cwt.
CRANBERRIES.—\$10.00 @ 12.00 @ bbl.
POULTRY.—15 @ 15 cents @ lb.
HAWAIIAN ORANGES.—\$7.00 @ 9.00 @ box.
ONIONS.—\$2.50 @ 6.00 per barrel.
CARROTS.—\$1.50 @ 2.00 @ bbl.
TURNIPS.—\$1.75 @ 2.00 @ bbl.

REMARKS.—Flour is firmer, and prices range 50¢ @ bbl. higher. Pork remains steady, although there is a firmer feeling for Round Hogs. Factory Cheese a strong cent higher. Eggs have advanced 2 to 3 cents @ dozen. Beans are held at nearly the same figures; for Extra Pea Beans, last quotations are a shade off; best Northern Squashes are higher. Poultry is in moderate demand.

Money Letters Received to Jan. 6.

E M Anthony, J W Adams, 2, S Allen, J Adams, A Andrews, S Amidon, 2, M A Alvord, J Athearn, C F Allen, S Allen, 2, T J Abbott, T P Adams, N Adams, O W Adams, W M Ayres.
J S Bishop, J S Breckinridge, C J Brown, M A Brown, M A Ballard, J S Bell, P F Bruce, N L Brumham, B Bartles, J F Bingham, G N Bryant, S C Bushnell, M W Barnes, E Benton, S H Brown, J Bolton, E Burt, E M Baylies, S Bickmore, G W Buzzell, S Beedle, D M Brumagim, L S Brewster, E Bell, A Brannan, W Batchelder, B K Bosworth, C P Brown, S H Beale, L D Bentley.
A Church, J Clough, E Cutler, F D Chandler, O Cole, B W Chase, C A Carter, J Cobb, H Chase, A W Chamberlain, O N Clark, S W Cooper, J W Chamberlain, J W Cole, D Culver, J M Carroll, E Clark, M T Ciley, G W Clark, S B Chase, J Cooper, J C Clark, J M Clark, G P Clark, S Cooper, E F Clark, J A Cass, C L Dunning, J Dyerson, F H Davis, H Davis, J Dennison, C O Donham, R S Dixon, J W Day, G S Drury, W Dodge, R Dearborn, L H Dunham, R H Drury.
L L Eastman, 3, G F Eaton, J L Edson, C H Ewer, 2, J D Esterbrook, G N Eldridge, T H Esten.
J F Flocken, H F Fisk, J B Fox, L H Foster, L Fish, C S Frost, N L Felt, N Fisk, D W Fiske, M French, W H Foster, W F Farrington, C P Flanders, S F Fuller, R B Field, T B Fay.
I F Goodnow, J M B Gow, F Grover, S V Gerry, D Godfrey, Jr., E L Gordon, R Gunison, L E Gill, S L Gracy.
M B Hibben, A J Hanna, E H Hiseock, H O Hoffman, W H Hobbs, C C Harvey, J Hall, L Hill, L L Hanson, E A Howard, D H Hannanburgh, 2, B S Hazar, A K Howard, G Hott, C E Hall, A S Hunt, J M Hobb, D G Harriman, J J Hight, E H Hatfield, J Hunt, T Hill, N Hobart, 2, B Hardy, J E Hawkins, D W C House, H Hayes, C N Hurdley.
W T Jewell, P Jacques.
C E Knowlton.
A B Lovewell, S Leader, H Little, D F Leavitt, 3, C E Libby.
McLaughlin, L 2, G S Macomber, W M McElroy, H H Martin, C A Merrill, J C Maine, W W Morrison, J P Merriman, W W Marsh, Geo A Morse, C S Macgregor, 2, J H Merrill, J Mudge, H B Mitchell, J Mathers, J Mudge, Z A Mudge.
J Nixon, Jr., A Noon, 3, G W Norris, 3, F C Newell, R Povey, 3, E C Parsons, R Peck, M Palmer, C R Pease, B H Perry, J S Preston, J R Penfold, M W Prince, 2, M Pattee, G H Park, M Palmer, J Prentice, A S Parker, W Phillips, A F Perkins, M G Prescott, A P Palmer.
W S Randall, W Richards, R Richmond, N Robbins, A B Russell, 2, S J Robbison, E B Russell.

ZION'S HERALD

H. F. Spence, D. J. Smith, J. A. Strout, S. B. Sawyer, S. P. Snow, J. F. Sheffield, S. H. Stetson, J. W. Stevens, T. B. Treadwell, G. S. Thompson, T. Talmadge, F. P. Towner, J. J. Thompson, G. N. W. Waters, H. W. Treat, J. Thompson, D. M. True, C. M. Towle, A. B. Towne, C. P. Taplin, A. S. Townsend, I. Taggart, A. Turner, A. Taylor, T. Tyrie, J. E. Tiddy, D. P. Thompson, T. J. Trane.

A. F. Whittier, L. Whittier, L. Ward, A. J. Wright, M. Woodward, S. F. Wetherbee, F. Woods, A. S. Waterhouse, S. B. F. Waters, W. G. Waters, G. F. Wells, I. Waterman, J. Woodbury, S. M. Walker, N. W. Wilder, T. M. Wilson, W. H. Winslow, A. H. Witham, G. W. Whitaker, J. Wm. Waters, C. W. Wilder, F. B. Wood, G. W. Whittle, W. Wignall, D. Waterhouse, G. Worell.

Methodist Book Depository.

Money Letters Received from Dec. 30 to Jan. 6.

M. A. Alvord, B. S. Arcey, S. Amidon, H. B. Abbott, W. Babcock, J. H. Brown, L. Buckley, J. E. Baxter, E. C. Bass, O. M. Bartlett.

H. A. Spence, J. A. Strout, G. C. Cass, L. P. Cansey, J. M. Culver, S. C. Case, Jr., Geo. A. Cobb, C. E. Cummings, B. Crowley, E. H. Cochran, H. Chandler, P. F. Corbin, A. Church.

L. E. Dunham, L. Draper, J. Dexter, E. N. Durrell, M. D. Emery, G. F. Eaton, W. B. Emmons, W. H. Foster, H. P. Forrest, S. A. Fuller, C. H. Freeman, Chas. Griffin, Thos. Goodrich.

N. Hobart, P. Higgins, S. Hubbard, E. P. Hamblin, J. Hamilton, E. Hill, C. N. Hinckley, Geo. H. Hinckley, H. B. Hibson, J. H. Hale.

J. Jacques, F. W. Johnson, P. Kinley, A. J. Kenyon, C. E. Knowlton, J. A. Latham, S. Leader, A. Lovell, J. L. Lovell, E. McChesney, D. Megahy, James Mudge, H. H. Morgan, W. T. Miller.

C. V. Nichols, Alfred Nye, R. Povey, O. H. Parker, G. W. Prescott, A. Prince, J. L. Roberts, Geo. W. Ruland, O. P. Ray, C. F. Robinson, D. B. Randall.

H. A. Spencer, W. E. Sheldon, Job Shenton, M. Spencer, E. Skinner, C. Sawyer, C. F. Stone, H. A. Spencer, E. Stubb, E. Sprung, Thos. Southworth, J. B. Slayton, D. P. Thompson, T. B. Tupper, E. R. Thorne, C. W. Wilder, H. A. Whittier, G. F. Wells, Geo. Whitaker, A. R. Walker, Geo. H. Winchester.

A. Yates, J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Church Register.

THE CONVENTION OF THE PRESIDING ELDERS in the New England Conferences will be held at the Rooms of the Wesleyan Association, commencing Monday evening, Jan. 12.

S. G. KELLOGG.

NEW ENGLAND EDUCATION SOCIETY.—A Special Meeting of the Board of Managers of the New England Education Society will be held on Monday, Jan. 20, 1872, at 1 P. M., in the Committee Room of the Wesleyan Association Building, Bromfield Street, Boston. Life Directors of the Society are entitled to act and vote with the Managers.

A full attendance is requested, as the important matter of Finance is to be considered, with other business.

E. OTHERMAN, Secretary.

EAST MAINE CONFERENCE SEMINARY.—The Trustees of the East Maine Conference Seminary will hold a special meeting at Bucksport, Thursday, Jan. 25, at 10 A. M., on request of seven members of the Board.

CYRUS STONE, Secretary.

Providence permitting, the Methodist Meeting-house in Cutler, Me., will be dedicated to the worship of Almighty God, Jan. 31. Services to commence at half past 10 o'clock A. M. Sermon by Rev. C. B. Dunn, Presiding Elder of the Bucksport District.

Religious services to continue through the week. Will the ministers round come over and help us? We want a mighty reformation to follow the dedication service. The many persons that have aided in this enterprise will please accept our thanks, and lend the aid of their prayers.

Whiting, Jan. 10, 1872. E. DAVIES, Pastor.

STATE TEMPERANCE CONVENTION.—The Friends of Total Abstinence and Prohibition, throughout the State of Massachusetts, are invited to assemble in Mass Convention, in the Melrosean (under Tremont Temple, Boston, on Wednesday, Jan. 24, at 10 o'clock A. M. The Convention will hold two days, the 24th and 25th, with a Meeting in the Large Hall of the Temple, on the evening of the 24th, at 7 o'clock, to be addressed by the ablest advocates of the cause. Let the gathering be remarkable for numbers, wise counsel, and decisive action. Let the Temperance organization of each town and city be well represented by persons specially appointed to attend.

With due recognition of Divine agency in the history of our cause, let its friends assemble and make the Convention a power for Total Abstinence and Prohibition.

By Order of Massachusetts Temperance Alliance.

DEDICATION.—The Grace Methodist Episcopal Church, Worcester, Mass., will be dedicated (D. V.) Wednesday, Jan. 24, 1872. Sermon by Rev. T. M. Eddy, D. D., of Baltimore. Services will begin at 2 P. M. There will be a Feast of Dedication in the evening, at which Ex-Gov. Wm. Claflin has been invited to preside. Addresses may be expected from the former pastor, Rev. J. O. Peck, Rev. G. Haven, and others.

Neighboring pastors and their people are cordially invited to be present.

A. MCKEOWN.

WORCESTER DISTRICT PREACHERS' MEETING.—A meeting of the preachers of Worcester District will be held at Trinity Church, Worcester, Tuesday and Wednesday, Jan. 23, 24. All preachers are earnestly invited to attend. The chief and all-absorbing subject for the consideration of the Convention will be the revival of God's work in all parts of the District.

ORDER OF EXERCISES.

Tuesday, 9 o'clock A. M., Organization, and Reports of the Religious State of the Churches.

10, "The Relation of Revivals of Religion to the Salvation of Souls, and the Extension of Christ's Kingdom in the World." L. S. Brewster, R. H. Howard, J. Knox, II, "The Preaching Best Calculated to Promote Revivals." D. Wall, W. A. Braman, D. D. Hudson.

1 1/2 o'clock P. M., "The Young People's Meetings as Means of Commencing and Continuing Revivals." J. S. Barrows, W. M. Ayres, E. A. Howard.

3, "Under what Circumstances is it Advisable to Employ Outside Help, such as Praying Bands and Evangelists?" J. Peterson, W. J. Pomfret.

4, "Observations Made in Revival Labors as to the Importance of Experience and Practical Holiness in the Ministry and Membership as a Condition of Revivals." C. L. McCurdy, G. W. H. Clark.

7 o'clock P. M., "The Woman's Missionary Cause in the Methodist Episcopal Church explained, and its claims urged by Christian women." Mrs. Rev. Wm. Warren, Mrs. Rev. J. S. Barrows, Mrs. Rev. P. Wood, and others.

Wednesday, 8 1/2 o'clock A. M., "The Importance of the Co-operation of the Officers and Teachers of Sunday-schools in Revivals." G. F. Eaton, W. Silverthorn, L. P. C. Cansey.

9 3/4, "Evils Sometimes Incident to Revivals, and the Remedy for Them." N. D. George, S. A. Fuller, W. M. Hubbard.

10, "Pastoral Duty towards Seekers and Converts, Especially the Youthful, in View of Permanent Results." A. C. Godfrey, H. D. Weston, J. S. Day.

We invite attendance. The ladies are specially invited to the evening meeting.

L. CROWELL, W. F. MALLALIEU, Committee.

A. MCKEOWN.

A FAIR, in aid of the Boston North End Mission will be held in Music Hall, Feb. 5, to continue ten days. Money contributions could be sent to the Treasurer, Ezra Faranworth, eq., 4 Winthrop Square.

AID FOR THE SOUTH.—Any clothing or books, to aid the students at the Claflin University, or preachers of the Charleston District, may be directed to Rev. A. Webster, Orangeburg, S. C., consigned to the care of Ray & Walter, 182 State Street, Boston.

Orangeburg, S. C., Nov. 17, 1871. A. WEBSTER, Dec. 11, 4.

SUNDAY-SCHOOL CONVENTION FOR BOSTON DISTRICT will be held in the Dorchester Church, Boston, Wednesday, Jan. 31, commencing at 9 1/2 A. M.

Wm. C. HIGH, Committee.

WORCESTER DISTRICT APPOINTMENTS.

	Missions.	Delegates.
Trinity Church,	\$200	\$15
Laurel St.,	300	10
Grace Church,	300	10
Webster Square,	30	5
Shrewsbury,	10	2
N. E. Village,	10	2
Millbury,	10	2
East Douglas,	20	4
Whitinsville,	20	4
Leicester,	20	4
Cherry Valley,	20	4
Oxford,	20	4
Webster,	20	4
Dudley,	20	4
Southbridge,	150	10
Charlton,	20	2
Spencer,	20	2
Brookfield,	100	5
West Brookfield,	30	4
North Brookfield,	30	4
Warren,	20	4
Monson,	70	2
Wales,	10	2
Abol,	130	10
Royalston,	10	2
Ware,	50	6
Barre,	60	6
Hubbardston,	40	4
Templeton,	50	16
Winchendon,	100	10
Ashburnham,	120	8
Fitchburg, First Church,	200	10
Second Church,	100	10
Leominster,	150	10
Laneburg,	30	4
Townsend,	30	4
Pepperell,	20	2
Clinton,	100	10
Oakdale,	60	8
Princeton,	20	4
Gardner,	20	4
Ayer,	10	2

Worcester, Jan. 2. L. CROWELL.

APPOINTMENTS FOR LYNN DISTRICT.

	Pr. Aid.	Missions.	Delegates.
Lynn, Common,	\$137	\$1,000	\$25
" St. Paul's,	85	250	14
" South Street,	85	250	14
" Maple Street,	50	100	8
" Boston Street,	50	100	8
Swampscott,	30	50	4
Charlestown, Trinity,	135	700	25
" Union Ch.,	100	300	18
Somerville, Webster Av.,	55	120	8
East Somerville,	25	40	4
Cambridge, Trinity,	110	300	14
" Harvard St.,	125	300	14
" North Av.,	45	100	5
Lovell, St. Paul's,	146	650	20
" Worthen St.,	140	400	20
" Central Church,	140	275	20
Woburn,	30	50	10
Stoneham,	60	85	9
Reading,	25	50	5
Medford,	30	42	5
Wakfield,	110	700	16
Malden,	19	50	4
Maplewood,	80	200	10
Melrose,	80	200	10
Medford,	80	200	10
East Saugus,	52	100	9
Cliffondale,	20	30	4
Salem,	110	300	20
Beverly,	50	50	5
Marblehead,	70	110	8
Peabody,	60	100	8
Sparhawk,	90	250	12
New York, Wash'n St.,	45	175	7
Purchase St.,	42	65	5
Byfield,	30	50	4
Gloucester, Elm St.,	110	250	20
" Riverside,	30	50	5
Ray View,	70	100	8
Rockport,	70	100	8
Topsham,	50	80	6
North Andover,	50	80	6
Groveland,	25	30	2
Watertown,	75	100	8
Waltham,	80	250	10
Weston,	40	75	4
Granville,	25	30	2
Hallandale,	30	20	2
South Lawrence,	10	20	2

A. D. WAIT, FALLEN NEWHALL, Committee.

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C. F. BRACKETT, M. D., Sec'y, Bowdoin College, Nov. 1871.

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Mar. 30, 1871

Tyerman's Life of Wesley.

THE LIFE AND TIMES OF THE

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Mr. Tyerman's work was fairly called for, both by the fact that no life of Wesley had been published for forty years, and because Southey's, the only one tolerably written as a literary performance, is the production of a writer who was not himself a member of the Society, who in few points of character resembled the subject of his memoir, and possessed no sources of information which were not already before the world. Mr. Tyerman is a Wesleyan minister, and his materials, both printed and in manuscript, have been accumulated for seventeen years. He has made most diligent use of them; and his history, in regard to its facts, is incomparably more full than any that preceded it. — *Saturday Review*, London.

Mr. Tyerman's book is by far the most valuable life of Wesley. Its thoroughness, frankness, fearlessness, simplicity; bold, yet self-distrusting discrimination; its loving, yet not blind appreciation of the subject; its patient, painstaking, one would think exhaustive, collection of data and weighing of evidence; its gathering into a focus all the scattered rays of information about Wesley and his work; all this makes one profoundly grateful to Mr. Tyerman. The leading minds of other denominations will welcome this as distinctly the best life of Wesley ever issued; and Methodists will recognize the gracious wisdom of Providence in setting Mr. Tyerman apart for this work. — *City Road Magazine*, London.

Full of interest as this work will be for the Wesleyans, it will also prove most truly so for the philosophic observer of religious movements. — *Westminster Review*, London.

An extremely able and interesting life of John Wesley. It is complete and accurate, written in an agreeable style, full of those reminiscences illustrative of slight traits of character which form the great charm of a biography; a striking and faithful picture of a remarkable man. — *English Independent*.

Mr. Tyerman is master of most valuable material that no early biographer or critic has made use of. — *Examiner*, London.

Mr. Tyerman, as his last, and we think his best biographer, has produced a record highly honorable to his subject, fresh and lively in style, copious in information, discriminating and candid in its tone, and worthy of a first rank as a biographical history of early Methodism. — *Methodist New Connection Magazine*.

The verdict of his numerous readers will be that he has admirably succeeded; henceforth his production will be pre-eminently the Life of Wesley, and we question whether it will ever be superseded or rivaled by any subsequent biography, certainly not for the amplitude of its information, or the impartiality or faithfulness with which facts are given. So fully and vividly is the spiritual and moral condition of the country, during Wesley's lifetime, depicted in these pages, that the reader finds the work a most excellent general religious history of the nation for the period, and for this purpose it will have great value as a book of reference. — *Methodist Quarterly*, London.

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